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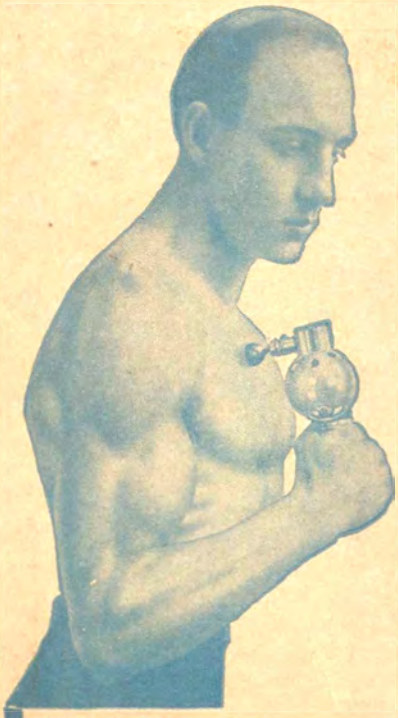
APRIL, 1913

LOOK for the unities and correspondences in life rather than the diversities. To look for unity is to look for truth. To look for that which binds us together is to find the divine life principle itself. To look for error in others is to magnify diversity which is the negation of truth and the cause of all disease. —*William E. Towne.*

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Nautilus News.

By the Editors.

"Mary Ellen."

In this number of *Nautilus* we close with regret, that helpful serial story of Mrs. Whitney's, "The Practice of the Presence." The exigencies of magazine space required a little clipping of the serial at the end. But this story will appear in book form almost immediately, and those who are interested enough to follow Mary Ellen in all the phases of her development can find her again in the new volume. When the book is out you will find it in the list of publications given on page six of every issue of this magazine.

Many beautiful things are being said about this story. A mother's helper tells us how much help the story is giving her, and that the February lesson given by Mary Ellen has been adopted by a certain Y. W. C. A.; and that the book is doing good in the Memphis Juvenile Court, as well as in a goodly number of other places. A literary critic says chapter nine is one of the most beautiful things he ever read. We are glad to have given this story to the public, and though we are not publishing the book we shall list it for a time with our own publications, because we think it will help many others who have not read it in serial form.

Sunshine Jane.

With the May number of *Nautilus* our readers will gain their first introduction to "Sunshine Jane," the new character created by that little genius, Anne Warner. "Sunshine Jane" incarnates Anne Warner's ideal of the eternal feminine. Not the new woman, nor the old woman. But the eternal woman, who is both old and new.

However, "Sunshine Jane" is not at all "the same yesterday, today and forever." She is a bubbling spring of quaint sayings and sweet originality. You will like her, and you will like to remember her as the spirit of Anne Warner still with us.

Spring Songs.

One of the special features for May *Nautilus* is a beautiful little new poem by Edwin Markham called "The Peril of Ease." Penned in a corner of the manuscript, and signed with the poet's initials I find these words: *"This poem was written with your knightly valor in mind."*

I suppose that refers to our support of Roosevelt and the Progressive Party in the last campaign. Mr. Markham was on the same side. That is a beautiful tribute from our great American poet, and you will realize just how beautiful when you read the poem itself.

In the letter accompanying this poem came this little message from Mr. Markham, referring to a lecture he recently gave before an audience of five thousand in Chicago. This is what he said: "A number of people came to me to say that they were constant readers of my poems in *Nautilus*. One man had set one of the songs to music—the one called 'The Pilgrimage.'"

Another spring song that will add harmony to our May number is "The Paradox of Evolution," by Verne DeWitt Rowell.

Special Just-How Number.

The May number of *Nautilus* will be the Special Just-How Number. Instead of the regular editorial department I am going to tell you the lessons I learned from the story of a successful salesman as he told it to me. He sold me a couple of dictaphones, and he came Saturday afternoon to see about them. Business amenities led to a sort of heart-to-heart talk, and I learned a number of interesting things about how to be a successful salesman and how to raise a whole family of salesmen. After the man had said "Good-bye," I sat down and dictated the story into one of the dictaphones he had sold me. The result is a special Just-How article by Elizabeth Towne, called "Education: Evolution in the Making."

Among the other articles that will appear in May *Nautilus* is one on "How to Change Your Life by Auto-Suggestion," by Orison Swett Marden.

The ability to decide correctly and quickly is absolutely necessary to success in life. In May *Nautilus* will appear a very practical article on "How to Cultivate the Power of Decision," by Anne Guilbert Mahon.

Another special Just-How article in May *Nautilus* is "The Fruit of the Soul," by Evelyn Hain, which will especially interest all music students.

William Walker Atkinson will present to our readers in the May issue a very practical lesson in "Mental Positivity," what it is and how to have it.

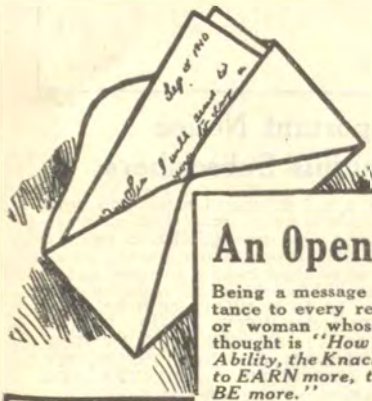
Edward B. Warman, A. M., will give us another "Practical Psychology" lesson, this time on "The Fundamental Principles of Hypno-

(*Continued on Page 72.*)

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THE NAUTILUS.

Vol. XV. APRIL, 1913 No. 6.

CONTENTS:

Editorials,	Elizabeth Towne,	13
The Shadow of Victory, (New Poem),	Emma Bell Miles,	19
A Science of Prayer,	Paul Ellsworth,	20
The Burdens of Life,	Orison Swett Marden,	25
Easter Poem,	Cornelia W. Bull,	28
The Inner Center and the Spiritual Life,	Horatio W. Dresser, Ph. D.,	29
Postscript for Payroll Persons,	Mansfield Q.,	32
The Might of Will,	William Walker Atkinson,	33
The Religion of the Child,	Florens Folsom,	37
The Overcoming of Grief,	Sarah Starr,	39
Views and Reviews,	William E. Towne,	40
The Practice of the Presence, (Serial Story),	Gertrude Capen Whitney,	44
Experiences in Health by New Thought Methods,	Henry Meade Bland and Others,	49
Departments of Ways and Means,	Conducted by the Editors,	52
Things That Make for Success,		52
The Way the Wind Blows,		54
The Family Counsel,		55
Circle of Whole World Healing,		56
Little Visits,		57
Anent Books,		62
Nautilus News,		1

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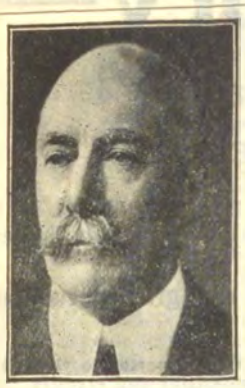
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Suggestive Therapeutics is a drugless method of healing, but should not in any sense be considered the same as other drugless methods, whose practitioners are unable to practice after learning their profession.

The parent school of Suggestive Therapeutics was founded at Nevada, Mo., in 1897, by Sidney A. Weltmer. The United States Supreme Court has declared Sidney A. Weltmer's methods to be "legitimate and lawful and in no conflict with the laws of Congress." This decision of the Supreme Court did not refer to other methods of drugless healing, but it referred to Sidney A. Weltmer's method of drugless healing, and Sidney A. Weltmer's method of drugless healing is now known as Suggestive Therapeutics.

In 1909 a writer in the medical journals estimated that there were 17,600,000 people in the United States at that time who depended upon drugless methods for treatment in case of sickness. Of this number it was estimated that 5,000,000 placed their reliance upon Sidney A. Weltmer's methods. The great influence of Sidney A. Weltmer's school has been developed within fifteen years, and the fact that its influence has so rapidly extended to the benefit of so many people is quite definite testimony as to its basic merit and personal value to those who have studied the system.

If 5,000,000 people should file by you and each one of them tell you they had been benefited by studying the Weltmer method of healing, you would no longer have any doubts as to its value. It would be a hard matter to get 5,000,000 people scattered all over the world together at one time, but in New York City there are only a few more people in numbers than those who have been benefited by the Weltmer method of healing during the last fifteen years.

A Class for a Complete Short Course in the Essentials of Suggestive Therapeutics will be enrolled on May 1, 1913. This short course covers a period of fifteen weeks, ending August 15, 1913. Students who attend this course will be qualified for the legal and ethical practice of Suggestive Therapeutics. The reasonable charge for tuition includes all charges for text-books, laboratory supplies, etc., and the course deals only with the essentials.

We will discontinue **on September 1, 1913,** all Short Classes and thereafter require all who qualify for the legal and ethical practice of Suggestive Therapeutics to enroll for a Four Year Collegiate Course, at much greater expense of time and money for tuition, text-books and attendance at the School.

We have remodeled our building to properly conduct the Four Year Course.

Seating capacity for only 126 students is all we have for this last short course beginning May 1.

This may be that opportunity of a lifetime, for you.

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"Build thee more stately mansions, oh, my soul!
As the swift seasons roll!
Leave thy low vaulted past!
Let each new temple nobler than the last,
Shut thee from heaven with a dome more vast,
Till thou at length art free,
Leaving thine outgrown shell by life's unresting sea!"
—Holmes' "The Chambered Nautilus."

The NAUTILUS MAGAZINE

Self-Help Through Self-Knowledge.

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EDITORIALS
BY ELIZABETH TOWNE

God's Children.

WHETHER "God is better than even His best children," or not, depends upon where *YOU THINK* God ends and the children begin. For my part, I aim to live always in the remembrance that the only part of God's children that is worth caring two cents about is the God-part, and that is just as big in the smallest as it is in the biggest of His children. The divine spirit at the center of every man is God. God is man's life.

▽ ▽ ▽

The Meanest Man.

MEANNESS is the spirit of pinch-beck and holdback and rub-it-in.

The meanest man on earth is the woman who executes the greatest number of perfectly good deeds and exhibits their corpses to any convenient beholder.

Verily the stench ariseth in her husband's nostrils forever and he taketh a rest at the club.

Mental Substitution.

"I PREFER the word 'relate' to the word 'attract.' There is an important distinction. If I were to 'attract' sand bagging at the hands of some predatory gentleman, it infers that some quality in me acts as suggestion to him. If I 'related' myself, it would infer that universal causes-in-relationship caused me to come along just then, but that the gentleman would have been equally willing to sand bag any other promising looking subject. I cannot understand Individuality in any other way. And I think many people have 'related' themselves to many varieties of *darned phool.* The ones lacking conscience simply smash things and walk out, the others—good gracious! I have gotten into a sentence. I can't get out of."—*Juliana.*

I will help you with that sentence you could not finish! You say, "The ones lacking in conscience simply smash things and walk out, and the others—"

I will tell you what the others do—

Editorials

By ELIZABETH TOWNE

they sit still and enjoy their virtuousness. They sit still and enjoy the sensation of throwing the blame for their own situation on to somebody else! They enjoy themselves meandering round in the labyrinth of reason hunting after words that will mitigate the meaning of this statement:

THE INDIVIDUAL IS A SELF-MADE MAGNET THAT ATTRACTS TO ITSELF THE CONDITIONS THAT ARE RELATED TO IT.

He is a great substitutionist. He is always picking out words that are "just as good," but don't quite convey the *whole* meaning! For instance he likes to say that he "relates" himself through no fault of his own to his unpleasant circumstances, but that he did not by something within himself *attract* those circumstances. Like Job, he enjoys himself repudiating his boils, instead of acknowledging their source and getting rid of them. He insists upon "holding fast his own integrity," even if he has to make God and Principle a liar to do it.

▽

Delivering Yourself.

THERE ARE those who free themselves and the "darned phool" *before* they walk out of the unpleasant relationship. In such cases they smash nothing but THINGS, and things are made to be smashed and replaced by better things.

They smash nothing but conventions, bringing freedom and opportunity for advancement to several persons including themselves. In looking back they see it was "the best thing ever happened," and they could not say that if they could not always see that it was the best thing that ever happened to the several other persons.

Time and experience prove the rightness of actions and nothing else does. And the one who dwells in the negative idea that he is "related" to bondage he cannot in conscience break if he *desires* to, has nothing to prove anything with, except the meanderings of his own reason.

The fact that you have "delivered others" will not excuse you before God for not delivering yourself. For the reason that God wills and works in us to deliver others *by delivering ourselves.*

▽

Justifying Yourself.

SELF JUSTIFICATION makes you ingenius in finding excuses for not doing *THE ONE THING NECESSARY* to "relate" yourself to God and all good—i. e., the accepting of yourself as a *self-made magnet that attracts to itself all its conditions.*

And with that goes the correlative that the conditions in themselves are merely counters given by the Good Principle, that you may work out the new problem just presented.

While you sit back and accuse somebody else of putting the problem before you for no reason whatever, and for no good whatever, you do nothing toward solving it. Therefore you are held to it.

Editorials

By ELIZABETH TOWNE

Just you accept the first principle of New Thought clear down deep in your HEART, and ACT from it, and it will not be long until you find yourself absolutely free to go or come, absolutely free to act as the spirit within you prompts.

▽

Delivering Others.

THE TROUBLE with you is you have never had the good old Methodist experience of putting yourself "all on the altar." You live too much in your reason.

Reason can prove anything you suggest to it, and never until you put yourself "all on the altar" and act and think and feel from that fundamental principle of New Thought, will you find yourself freed from your limitations of environment.

Not until God enlightens your reason *from within your heart,* do you begin to realize your real *I.*

Until then you will go on fooling yourself with the idea that you are "delivering others." You only fool yourself, for one person NEVER delivers another.

Oh, yes, I know it was *said* of Jesus, "He saved others, Himself he could not save." But who said it? The Jews who killed Him, who saw nothing more than the body. Jesus *saved Himself* and rose again in *body and soul,* if we are to believe the records.

Another may deliver himself by the use of what he has gained from you, but that is no credit to you. It is *what he does* with what he sees in you, or learns from you, that does the work. All the credit belongs to him.

You afford to others only the environment which they can use or refuse, *according to what is within themselves.*

You can only let your life shine, and your life shines fitfully indeed when your eye is not single to the one truth that:

The individual is a self-made magnet that attracts to himself all the conditions that come to him, good and bad; every condition affording the counters for the working out of the new problem by the individual; the individual himself always absolutely free and choosing moment by moment what he will think, either the truth of absolute —-ness, or the untruth of limitation and either the truth of absolute-ness,

Wake up, Julianna, and take your dominion! It is a perfectly good dominion but slightly rusty through lack of use.

Dominion over your THOUGHTS of course, dominion by choosing truth thoughts.

You cannot have dominion over the other fellow. God gave him dominion over himself and his thoughts.

Take dominion over *your* thoughts and choose ye this moment the thought of I-ness and freedom and power, all-wisdom and all-presence, and *all responsibility for your condition.*

▽ ▽ ▽

The Science of Memory.

MEMORY used to be considered a special faculty of the mind with its home in a particular location inside the skull. If memory was poor the bit

Editorials

By ELIZABETH TOWNE

of skull over this faculty was flat. If memory was good the skull bulged.

Not so. Man is an organization of ideas. There are some billions of them in a human being, each idea dwelling in its own little cell, each cell furnished with a memory all its own.

The cells which live along the alimentary canal remember their experiences in taking care of the grub you give them. The cells in your brain remember many of the things you see and smell and taste and hear and feel. They store these memories away, and new experiences are co-ordinated and stored with the memories of similar experiences gone before.

Every little cell is an animated moving picture film, which you can throw on the screen of consciousness at will. Sometimes. What is commonly called a good memory is based on two things: the making of good films to begin with, and the proper co-ordination and storage of those films. Given these two factors you can touch the button and your being will automatically do the rest.

The making of good films depends upon INTEREST. Interest is soul-light for memory photography. In memory pictures there are flashlights, snapshots and time exposures of various lengths. The difference of time required to impress the picture upon memory depends upon the amount of INTEREST flashed upon it. Interest is a matter of cultivation and direction.

Interest depends largely upon your powers of observation. No faculty is so easily cultivated as observation.

Portraying Evil.

YOU CAN'T hide the unhappy things in life just because some people are weak-minded enough to wallow in them. Life itself is not emasculated nor pasteurized, nor goody-ized. The artist must portray life as it is. We cannot banish pain and suffering from all novels any more than we can from life; and it would be unwise if we did. We cannot abolish whiskey, tea, or coffee, or ice water because some people drown themselves in these things.

But the artist in story writing can so present life that the reader will cleave to the good and abhor the evil. *Not the incidents in a story or a play, but the INTENT of its structure is what counts.* All hail to the American people who won't stand for either a story or a play that "comes out wrong."

To sum up, if the writer gets his heart right and his purpose right he can trust the incidents to the free spirit within him.

As to "glorifying sorrow" I can't recall any of the really *great* poets or prose writers who have ever done it. At least none who has ever done it in his greatest works. No true artist ever welters in unpleasant emotions. The masterpieces of literature appeal to the fidelity, faith, courage, love and wisdom in human nature.

At its best a novel is a cross section out of life, and the reader gets out of it what he brings to it.

If he reads for tears he finds them, if he reads for the uplift the tears are but an incident on the way.

Editorials

By ELIZABETH TOWNE

Our New Official Family.

WE TAKE off our hats and extend a hand clasp over the miles to our new President Woodrow Wilson, with more hand clasps for good measure to our new First Lady of the Land, and our three new First Young Ladies of the Land, with congratulations to all the thirty-eight Wilsons who went to the inaugural ceremony and the others who did not.

And we take off our hats twice to William Jennings Bryan, with another hand clasp. Did you notice the ovation that we gave him? And we greet Mrs. Bryan, William Jennings Bryan's right hand bower and First Lady of the Cabinet.

And we hail all the other members of the cabinet. So far as we can learn they are all good men and progressive.

The whole new official family is in Washington as a direct result of Bryan's progressive principles. May they all, from Mr. Wilson down to the doorkeepers, remain true to Bryan principles as the needle to the pole.

I was going to say "God be with them." I won't. I will say, "Be they with God," every man Jack. And woman, too. It is the only possible salvation of the Democratic party.

The situation in this country is still the same—Progressive Policies now with Wilson. Otherwise, Progressive Policies four years from now with the inevitable Roosevelt.

P. S.—Here's praying for the prompt dismissal of that shiftless (to use the mildest term) Col. Sylvester and his cohorts.

How to Be Modish Though Modest.

THIS IS the way I do it. I take *Vogue* magazine and devote one hour to each number of it, carefully studying and comparing lines, and reading only a very little of the descriptions, here and there.

I take also two or three others of the more popular fashion magazines such as *The Ladies' Home Journal, Delineator, Pictorial Review,* etc., to the fashion pages of which I devote far less time.

Vogue gives me the *advance* lines. These I study carefully. At first they meant nothing to me but whims. After a year of studying *Vogue* painstakingly, an hour for each issue, I began to see a meaning and a trend in styles.

This study gives me an instinct that helps me when I go shopping. I can buy more garments in less time and make fewer mistakes than any other woman I know of. I do it by the process of elimination. When I go into Kurzman's in New York or Brigham's in Springfield, I do not allow a sales girl to bring me what she thinks I ought to have. I go with her along the lines of hanging garments and pick out what I readily recognize as approaching nearest to the most advance lines of cut that I have seen in *Vogue.* You never find in a ready made shop anything that is quite so far in advance as you will find in *Vogue.* By a process of elimination I decide in five or ten minutes on four or five different gowns or suits between which I shall choose. In fifteen or twenty more minutes I have tried them all on and come to my decision.

Compare this with the trying-on fits

Editorials

By ELIZABETH TOWNE

that other women pass through every season, and judge for yourself whether or not I have struck the right way to take care of these things.

When I go to a dressmaker I ask her what she thinks would be nice for me, and then if her ideas do not please me I rectify them by *Vogue* or some other magazine that she may have at hand.

I go to the best dressmaker I can command, and I find her the cheapest because she knows the most and is the most businesslike in her dealings with me. Where I used to spend two hours on a fitting, I now spend fifteen minutes. The best dressmaker studies *Vogue,* just as I do. And she studies all the other still more advanced fashion magazines.

I am always aiming for what I call the democratic dress; the dress that will be most suitable for the largest number of occasions, without attracting either envy on the one hand nor contempt on the other; the golden-mean dress; the dress nice enough to be at home with the richest and not over-awing to the plainest dressed; the dress useful *first* and only modestly ornamental.

In studying *Vogue* and other magazines I am always on the lookout for what I call THE LINES THAT LAST. American women are working out together a sort of democratic dress that will be more beautiful and more suitable and more useful than the old Greek costumes. The lines that allow freedom without unnecessary folds of material; lines that do this with a maximum of grace and simplicity, are the lines that will last. High waistline, large armholes, straight lines, so that there need be no strictures anywhere, comfortable sleeves, silhouette lines but with some arrangement for fullness that will make the width around the bottom elastic when it is necessary to walk rapidly or to step up onto a car, are all in the right direction.

Given the right lines, adornment may be infinite in its variety. It is the lines of a universal garment that the women of America are working out, and I am doing what I can to study these lines and to help evolve them.

P. S. This is *not* an advertisement. To *Vogue* and one other of the above magazines I pay my own subscription, and not one of them has ever advertised with us or had business dealings with us of any other sort. I am simply passing along to my women readers a good thing I have discovered—the way to be modish at the smallest outlay of time and energy, the way to select fashions that will not go out of fashion.

▽ ▽ ▽

Reincarnation a Theory.

IT IS not necessary for you to "accept the idea of reincarnation." Reincarnation is a theory that explains more satisfactorily than any other the apparent inequalities in nature and opportunity. It is probably true, and about two-thirds of the people on this earth believe in it. That is a fairly good indication that it is true. But nothing can really *PROVE* it.

▽ ▽ ▽

WHAT CAN minister to a mind diseased? New Thought, and nothing else. The old thought IS the disease.



THE SHADOW OF VICTORY



By EMMA BELL MILES

The planet's curve rolls down into the shadow;
The winter night is rising on a land
Whose forest robe is rifted by no meadow,
Whose hills, by no axe tonsured, proudly stand.
Engulfed by twin immensities blue-darkling
Of Hollow sky, and firm rondure below,
There gazes up to where one star is sparkling
A window's wistful glow.

So rude that roof and lintel, and so lowly!
Tiny in time and space, and so alone!
Yet bright and brave the hearthstones kindle slowly,
And on the threshold leans a lad half-grown.
O dark brute powers unchained, O founts of thunder,
O savage land, behold you overlord!
O wilderness, be still and hear in wonder
His outsong, word by word!

He sings, though all the haggard pines are smitten
To harp-string humming by the night's vast breath,
A manchild with his triumph yet unwritten
Against the field of life and time and death;
"My cup is filled from all the deep fountains;
My feet that have no shoes tonight," he sings,
"Shall some day cross the river and the mountains
Sandalled with eagle wings.

"Somewhere my sea against the shore is breaking;
Somewhere my proud white city hails the sun;
Somewhere the thrill of loving voices speaking,
And all for me, the waiting face of one.
Hardship and toil—I hold them in derision
While yet I stand awake and all aware,
Warned of one peril,—that I lose the vision,
The will to hope and dare.

"My limbs can feel the currents all-availing
Of force and fire divine that ever run
To my heart's heart through star-sown space, unfailing,
From the white molten center of the sun.
Where, in what day-lit land, awaits my wreathing?"
Sings to the stars his clear electric tone;
"I know my friend tonight this air is breathing—
How can I be alone?"

The deep untainted health of him, revealing
His heritage austere of sacred fire,
The salt blood's bounding stream, the ardent feeling
Borne heavenward on wings of deep desire,
Are now divine as when Israel's glory
Waited the youth who minded well his sheep,
In him who smiling lies, a boy day-weary,
'Twixt night and hearth, asleep.

Written for The Nautilus.

A SCIENCE OF PRAYER

BY

PAUL ELLSWORTH

▽ ▽ ▽

Prayer a Natural Force—What the Author Discovered, From Personal Experience, About Prevailing Prayer—Formative Prayer—The Silence and What it Brings in the Way of Power and Recreation—Stamping the Right Pattern into the Invisible but Potent World of Automatic Forces.

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PRAYER is a natural force, and is subject to definite laws and conditions, just as are all other natural forces. If you shove a book off your desk, gravity does not take time to think the matter over and decide whether there are unusual circumstances in the case which may make it advisable for it to work at right angles or in an opposite direction to its usual course, or perhaps not to work at all. Certain conditions have been fulfilled, and gravity automatically does its part. So it is with prayer. If the conditions of prevailing prayer are fulfilled, it will do its part unfailingly, seven times out of seven. The "vilest sinner" has at times chanced to satisfy these conditions under which prayer works, and at these times he has worked "miracles"—has brought into action direct spiritual energy—just as certainly as any "saint" could have done. On the other hand, very good people often fail most miserably to find the secret of prevailing prayer, in which case they usually decide that a personal God has looked into the matter and decided to turn down their requests.

I would not willingly make prayer any less sacred or any less of a refuge to any living creature. If you prefer to look upon your prayers as personal appeals from a child to its Father, you are perfectly right, and you also have a right to decide that the mater is too sacred to be farther discussed. On the other hand, you may agree with me that prevailing prayer is too mighty and too holy a thing to be used merely as a balm to wounded feelings, or as a last resort in cases where everything else has failed.

Most of the facts of physical science have been discovered by men who have assumed that certain ideas were true, and have reduced these ideas to formulas or direct statements which they and like-minded explorers tested in a multitude of ways. I have tried to do something of this kind with prayer-force. Long ago, it seemed to me merely a something which probably existed, but which was too vague and uncertain in its results to be of use in every-day life. Then trouble came—it always comes, when we need it—and this vague prayer-force was the only thing which did not put up a "no-thoroughfare" sign. I prayed, as the Nazarene prayed, with an agony of supplication; and gradually light formed itself in the darkness, and something delivered me from the seemingly all-potent evil that had closed down.

I am going to state some of my conclusions in regard to prevailing prayer, not because I think that I have solved the problem and have learned all that there is to be known about it, nor because I think that all I have to say is settled beyond possible correction or change; but because, following this science of prayer which has been revealed to me,

I have come into possession of a feeling of mastery and serenity which I never had before, and because one other than myself has done all that I have done. Together we have been through the dark valley, and our prayer has routed death itself.

I believe that prayer has two poles, just as have many other forces. Receptive prayer, the negative element, is that exercise of the spiritual faculties which draws from the Infinite source currents of Wisdom, or Power, or Love. Formative prayer, the positive element, is the expression, or putting into use, of these currents. Any philosophy which limits prayer to certain formulas of affirmations seems to me to fall short for this reason—it is striving to use a force which it does not always possess, and which it takes no means of obtaining; it seeks to be always positive. We must have received spiritual energy from some source before we can utilize it to control the physical world about us and in the tension of every-day life this receptive process means a definite and regular letting-go of all self-will and desire, for sufficient intervals each day, that the channels between us and the Father may be flushed out and quickened.

In considering quickening or receptive prayer, it may be well to look upon the process as divided into three steps:

First, a direct and serene appeal to the Father within, definitely formulated in the consciousness. In your inner chamber or your darkened study, or your crowded office, make your body as easy as you can. Relieve it for the time of all necessity of holding or supporting itself; you may lie down or sit in a chair, but be sure you can relax without having an uneasy feeling of being about to fall. Then turn your thoughts inward to that chapel of the consciousness where God is, although you may not see Him or hear Him. Everything is quieted within and without, and if you are sincere, if you are making no conditions, and if you sincerely and silently pray directly to your Father, He hears you as plainly as you can ever hear any spoken voice. You may say, "Dear Father, I ask that Thou wilt quicken me with Thy Spirit of Communion, so that I shall show forth Love and Wisdom and Power. Teach me to radiate life and kindliness, to be broad and tolerant and serene and fearless. And grant that at this time Thy quickening Spirit may permeate me in body and consciousness, and that I may be regenerated." Pray, simply and directly, for that which you especially need in the way of spiritual energy—for Love or Wisdom or Power.

This first step is easy of accomplishment, but that which follows is probably one of the most difficult things which you will ever have to learn to do. You have heard of the wonderful things accomplished by "going into the silence." Well, the silence is the second room which you must enter in receptive prayer. You have made your body comfortable and have turned your attention inward; you have called to the Father within to quicken you with that tide of spiritual energy which you need. Now, you must remain silent and passive, and you must neither suggest nor affirm to the energy which fills you, nor must you let your attention wander outward to the things of the material world. You are just to rest, to be conscious and awake, but passive and receptive. Don't even "try to feel" the energy which is working within you, for your imagination has nothing to do with the process; this is not auto-suggestion, nor is it always a process which makes an impression upon your feelings. You may feel nothing, or you may be so shaken that you will be terrified. You are in the hands of the Great One who formed you out of His own spiritual substance, and

who best knows how to perfect you in body, consciousness, and estate.

There is no certain time which you must remain in the silence. At first it will perhaps be an unsatisfactory experience; but if you are faithful, you will come to recognize these periods when you are conscious but without formulated thought, and when every cell and fiber of your physical body is being cleansed and re-created, as times of wonderful blessing. At the right time, each withdrawal into the silence will terminate itself. Body and mind will awake with an unmistakable demand to be allowed to go to work. You may then shake yourself, physically and mentally, and pass from the chapel of prayer by way of the third room, that of realization. Do not hurry away to your regular employment, but pause a few minutes and silently examine the thoughts that come to you. Perhaps the wisdom which you particularly need will be revealed to you at this time. If not, you may pass on, knowing that you are going forth regenerated.

If you find that your attention keeps wandering to things of the outer world, when you are in the place of silence, it will be a help to you to use a "key thought" to bring it back and hold it receptive to the Spirit of Communion. You may take, for instance, the words, "He that dwelleth in the secret place of the most high." Hold them for a moment, realizing that you are now in the secret place of the most high. Or you can use those verses from Christ's prayer, "Thy kingdom come, thy will be done." Realize what they mean: not that you are to give up everything worth while in your life, but that you are serenely and gladly calling in the Spirit which quickens and perfects to fill all of your life, instead of merely a little corner of it. But do not fill this time of silence with affirmations or worded prayers; these are wonderfully potent in their places, but this is a time of passivity on your part; simply bring your attention back, if it proves unruly, and keep your receiving apparatus in tune with the spiritual vibrations by a brief consideration of the nature of the process that is taking place, then rest and receive.

And one other thing: the receptive attitude is one of surrender, absolute and complete, of your will and desire, to the Spirit of Communion; for the time, you are absolutely open to whatever light comes, no matter how greatly it may revolutionize your life. You needn't be startled or frightened by this idea, for you will never be required to relinquish any real desire of your whole being. If you want to be a painter or a poet or a carpenter or a farmer, your salvation, the perfection and regeneration of your being, will be worked out by making you perfect in the thing you desire, not by forcing you to give up this desire and become a preacher or a missionary. But you must let the greater wisdom of the regenerating spirit direct you at times, until your own vision shall have been perfected. You may be traveling in a circle right now, in your efforts to do the things you long to do. When you enter the silence, don't shut out the light by any mental reservations and don't be afraid; you are not dealing with a trickster, who will try to get the best of you, but with the Father who created you, who is part of you, and who is also the Father and Creator of all your real desires.

Formative prayer, the positive pole, is the science of making or drawing things by the direct use of spiritual energy. Back of every physical shadow is the psychical germ or cause, which forms and reforms substance, and through which substance may be controlled. Every human being has some power to influence this cause germ, but receptive prayer opens the consciousness to that full tide of Wisdom and Love and Pow-

er which is master absolute in the cause world. All the automatic or subconscious forces of nature, including the physical life or vitality of your body, follow a pattern which is stamped upon them from the cause world. This pattern is usually formed at random, and is marred by thoughts and beliefs of sickness, poverty, misfortune, and of the existence of evil as a positive force. *Disease does not exist.* The man who "dies of tuberculosis" has failed, probably through ignorance, to stamp the right pattern into the invisible but potent world of automatic forces; the so-called "disease germs," which are without consciousness, are more closely knit by this very lack to the cause world, and when their progress is not stopped by the interposition of a higher form of life, they do their work perfectly. No "disease germ" ever disputed ground with spiritual energy, but tissues which are quickened with but a modicum of real life force, and which are continually warped into wrong forms and combinations by wrong ideals and patterns cast into the controlling plane of automatic life energy, are simply so much raw material with which they may work.

Poverty does not exist. The lack of any physical thing which you may have experienced is due to your having failed to use or having used in the wrong direction the force of formative prayer.

Receptive prayer demanded that you put your physical body in an easy position, so that you could forget it. This is the first step in formative prayer. Lie or sit so that you can relax without falling or slipping. Close your eyes, and let your consciousness travel over your physical body, for tension is a matter of habit and your muscles may persist in tying themselves into knots even after you have removed the necessity. Begin with your feet, and let your attention travel slowly upward, loosening contraction wherever it exists. Note especially the bands of muscles across the abdomen, for fear and worry and strain are often expressed in these abdominal muscles and in the nervous centers under them. Drop the knots and tensions out of them, then travel upward and finish this journey of inspection by loosening any frown or wrinkles from your face.

Now, with your muscles easy and your body relaxed, consider that which, for the time, is of greatest importance in your life. Perhaps it is your business. You want more money, more physical resources. Consider, then, that you are not about to beg the unseen to give you something which you desire, but that you are using a spiritual faculty which was created within you for the very purpose of bringing into your life that which you need. You may direct this spiritual controlling and creative faculty in any one of many ways; for instance, you may form a definite and vivid picture of money, drafts, paper money, gold and silver, being heaped upon your desk or table, coming toward you in invisible currents which are made visible when they reach you, their object. If you take this means, remember that you are neither trying to steal from anybody, nor to short change the universe, but that you are utilizing a faculty which is normal to fully developed man and whose office it is to attract and create things. Remember that when a man rises from the ranks of muscle workers to those of skilled mechanics, he works less and receives more; when he becomes an executive, his work is still lighter and his pay is increased; and when he becomes a director, a creator through mental training and a broad understanding of conditions, he has the shortest hours and the biggest money reward. In this same

line, when you rise above the ranks of those who labor solely through intellect and body and decide to use the spiritual controlling and directing faculties of your being, you are still farther emancipated from the conditions which have bound you. This is not robbery or witch-craft, and you will never secure results which will satisfy you until you have cleansed your consciousness of these old ideas. Remember that the All-Father did not put us here to be servants or laborers; He could have done directly and instantly all the physical work His children have accomplished in centuries; but He did surround us with physical conditions which should quicken within us the desire to rule, and so bring us to the realization of our own true being.

It is essential in securing results through formative prayer that you form a definite picture of that which you want and that you hold it serenely; and you will not be able to do this unless you realize that you are not calling upon luck or magic to aid you, but that you are using faculties which were created for the very purpose you are turning them to. If you are not able to visualize the thing you want as it will appear, if you can't form a picture, you may stamp your ideal or pattern into the world of causes in another way: choose words which express to you all that you desire. These may be in the form of a statement or sentence; instead of picturing money, you may state, "I am wealth; the spirit of Infinite Wisdom and Power and Love flows into me and through me, and at all times I bring forth those physical things which I need to fulfil my highest desires." Or you may form a list of unconnected words, which, as you slowly and silently consider them, will fill your consciousness with thoughts of that which you desire. Again, as in the case of receptive prayer, you are to bring yourself into harmony of vibration with the unseen, but this time it is that you may send forth vibrations of wealth or health or love or peace; you are not receptive now, but formative, synthetic, creative. Your silent thought is to be concentrated and focused upon the inner plane of patterns and ideals until it stamps that which you desire to be brought forth upon the receptive psychical substance, the world of causes and patterns.

Let me repeat that I do not think I have anything final to say on the subject of prayer. In investigating physical science, it has been found of advantage to state certain theories or formulae as if they were fully established, so that many experimenters could put them to many tests. Following this method, I have tried to state as if fully proven some theories in regard to the use of Prayer-force which have come to me. Whether or not I or others shall modify them greatly in the future, I know that the methods I have described are capable of producing wonderful results. By them physical substance becomes nascent and responsive to the direction of creative thought, and man begins to awaken to his real nature; begins, for before that which is perfect can come he must build for himself a perfect physical mechanism, a regenerated body through which the Spirit of Communion may work. And this, too, is possible.

I AM Not Concerned That I Know Not What Lies Before Me Ten Thousand Years Hence: Nor Am I Concerned That I Know Not The Various Stages Through Which I May Have Passed—I Am Only Concerned That I May Do The Best I Can Today Which Act And Time Constitute The Foundation Upon Which All Future Development and Joy Shall Be Builded.—*Will J. Erwood.*

THE BURDENS OF LIFE

BY

ORISON SWETT MARDEN

▽ ▽ ▽

Regard Your Life Duties as Burdens and You Never Get Anywhere—Our Success or Failure Depends Upon the Character of Our Mental Vizualizing —Many People Allow Their Minds to Get Into Such a Negative State They Cannot Create Joy or Prosperity—What We Think Upon We Build Into Life.

▽ ▽ ▽

NOT LONG ago I received a letter from a young man saying that, after discouragement and failure, he had decided to "take up the burdens of life." "I intend to take up the burdens of life again and press forward," were his words.

It is easy to surmise from this man's letter the reasons why he is "down and out," as he says. If we regard our life duties as burdens which we take up with a heavy heart, we will never get anywhere. This is not the way to face life, not the spirit in which to take up our life work. Every one of us should look upon his vocation as a superb opportunity to make a man of himself, to train for the large, full, complete manhood, to build up a grand character.

Every one should go to his work with the same eager spirit as the great master approaches his canvas—with his soul, led by a great longing and heart-hunger, an all-absorbing eagerness to transpose to the canvas the mighty picture which is consuming his soul.

If you approach your work as though it were a burden which you would gladly get rid of if you could, and do it merely from a sense of duty, you will continue to be a nobody in the world. That sort of a spirit never lifts a man out of mediocrity.

It always distresses me to hear anyone, and especially a young man speak of taking up the "burdens of life." Why, a man who looks upon life as a burden has no business here. He belongs to some other planet.

It was intended that our life work should be a perpetual joy, a constant delight. This attitude creates, upbuilds. Work done in the spirit of drudgery is soul-killing; it blights the ambition, dulls the ideals, deadens the effort.

If your work is a burden, if it is drudgery to you, you have not found your place in life. If you are in the right place, you will feel every faculty and function in you tugging away at your purpose with delight. Everything within you will give its consent, its approval, to your choice.

The mental attitude which we hold toward our work or our aim has everything to do with what we accomplish. If you go to your work like a slave lashed to his task, and see in it only drudgery; if you work without hope, see no future in what you are doing beyond getting a bare living; if you see no light ahead, nothing but poverty, deprivation, and hard work all your life; if you think that you were destined to such a hard life, you cannot expect to get anything else than that for which you look.

Our success or failure, our happiness or misery, depends upon the character of our mental visualizing. Picturing

success tends toward our success. If our mind is filled with negative images, images of discouragement and failure, these things will tend to be objectified in our lives. Whatever our pictured projections may be they will be reproduced in the life.

Multitudes of people who wonder why they do not get on, have gotten their minds into a negative state, so that it is impossible for them to create joy or prosperity. These people, who have been permeated by the "down and out" thought, are great sufferers because of their thwarted ambition, and they are often helpless, because they do not know how to get their minds into a positive condition again; and so they drift helplessly—they drift into greater lack, when, if they would only turn about and face the light, they would attract the things they need. Our concentration will either lead us into or out of wretchedness, according to whether our minds are negative or positive.

I know a lady who says that poverty had always been her lot in the past and she expects it will always continue to be. She says that all of her ancestors were poor and hard workers. This woman was convinced that her people were foreordained to be poor, to be burden-bearers, to slave for other people.

What we concentrate upon, what we habitually visualize and dream about, is built into the life. If you hold the pauper's vision, dream the pauper's dream, if your whole mental attitude faces towards poverty, you will be poor. Nothing will keep you from being poor until you change your mental attitude. The mental plan must precede the material building.

Many people cannot picture their conditions in anything but terms of limitation.

It is not what we would like to be, not what we *wish* we could get, but what we *expect,* that comes to us. Job said, "The thing which I greatly feared has come upon me." When we long for a thing and are determined to obtain it, we establish a relation and an attraction between ourselves and the thing, and begin to attract it.

It is not what we pray for, but what we *expect,* that we get. A very religious widow, who lived alone, prayed that a pile of dirt in front of her house might be removed. When she arose from her knees and raised the curtain, she exclaimed, "Just what I expected! The dirt is still there!" That is not the faith that moves mountains. The prayers of most people are not answered, because they have no idea that they will be answered. When they pray they pray for impossible things.

The next time you feel blue and discouraged and think you are a failure, just flood your mind with light, hope, expectation; drive out the black pessimism with the optimistic thought, with hope, cheer and courage. You will find that by persistently holding these thoughts, they will mechanically even neutralize the opposite, the enemies of your advancement.

This mental attitude will soon cure you of your pessimism, will neutralize your discouragement and brighten your hopes and will tend to bring you opportunities. Others will notice the radical change in your mental attitude and they will have more faith in you.

If most of the people in the failure army could be induced to turn around mentally and face towards optimism and persistently hold the prosperity thought, the success thought, for a short time, their lives would be revolutionized. It is their mental attitude that makes or mars their life, that makes them successes or failures.

Everybody knows that a discouraged,

despondent soul cannot accomplish anything worth while. They do not have confidence in such a negative mental attitude, because they know that it is not a producer. It is always the positive mind that wins—the positive, optimistic thought that creates, that produces. The negative pessimistic, discouraged thought is not a builder, it tears down.

Negative characters wait for things to happen. They have a feeling that somehow things are going to happen anyway, and that they cannot do much to change them.

It is the positive constructive mental attitude that has accomplished all of the great things in the world. It is the creative, aggressive, pushing, stimulating power that is back of all achievement. A strong, vigorous character creates a condition that will force things to happen. Knowing that nothing will move of itself, he is always putting into operation forces that do things.

If your mind is inclined to be negative, if you lack initiative, you can soon increase your constructiveness wonderfully by forming a habit of holding the positive, creative mental attitude towards *everything*.

Our thoughts, expectations, hopes, desires and mental attitude must all be of the highest order because the life will take the direction of the thought conviction. We are always headed towards our mental attitude, whether favorable or unfavorable to our spiritual condition.

What a blessed boon it would be if children could only be taught at home and in the schools these fundamental truths upon which their whole destiny hangs! What a blessing if every child could be brought up to realize, if everyone could be trained to know, that his mental attitude towards life, towards others, the very way he looks at things, will determine the direction of his life; that all of his thoughts must be friendly, in keeping with his deepest longings!

Our purpose, our view, our mental attitude, our expectations, must all run parallel with our desire. When will people learn the fact that everything must go through the gateway of the thought, before it becomes a reality, and that the conviction, the expectation, determines the character of what we get? Many a man is working for one thing and expecting something else; working hard with his hands to get on and neutralizing it all with his adverse, doubtful, critical poverty-stricken thought.

We must face toward our aim and all our thoughts must be friendly to it, otherwise they will neutralize our efforts. The great trouble with most people is that they do not know that everything must start in the mind, must have a mental origin, that thoughts are the real forces which do things.

It is difficult for many of us to realize that the real forces which accomplish things are silent, unseen. We are apt to attribute the cause to what we can see, to operations that appeal to the vision.

There is only one way of attracting the best, and that is by persistently holding the pictures of the very best in our minds.

Nobody can be successful or happy who faces the wrong way. We go in the direction in which we face. It is not what we would like to do or become, but what we really expect to do or become that counts.

There is everything in visualizing one's ambition, in holding before one's mind a vivid picture of what he desires, what he longs to be and accomplish. It is the ideal, the expectation, that furnishes the life model by which every moment we are being shaped.

The man who visualizes despair, who

holds back pictures in his mind, who always has before him a dismal likeness of discouragement, gloom and distrust, will weave these things into his life web, build them into his character. A girl might as well try to make herself beautiful by persisting in holding the ugliest possible pictures in her mind, pictures of deformity and disease, as for one to expect to build into his life success and prosperity and happiness by holding just the opposite pictures in his mind.

The slovenly, slipshod mind holds the slovenly, slipshod model. The slovenly, slipshod man is mentally lazy. Slipshodness characterizes his mental operations or they would not bring out the picture in his appearance and his work.

Some men leave a trail through life of half-finished jobs, slipshod work, because their original conceptions were indifferent. There was a lack of mental force, of on-pushing, there was no logical sequence in their mentality. A man must think a thing out vigorously first before he executes it. Half-formed thoughts, loose, negative conceptions will never work out into anything effective. There must be a sharply-defined original concept, or the execution will be weak, colorless. The people whom the world calls lucky are positive, shrewd, forceful thinkers.

One of the worst delusions that ever crept into a young man's head is that hard work without a strong, vigorous and well-defined life program will win out. Some of the hardest workers in the world throw away a large part of their labor through the lack of a good program or definite plan. Many youths start out with the idea that if they only work hard, if they only keep at it, they must succeed. A well-defined mental plan must precede all effective achievement. The victory must first be fought in the brain before it is executed by the hands. The Brooklyn Bridge, the ocean cable, all great achievements, were mental achievements before they were material successes. First make a thorough, complete, careful life plan, and then fling your whole life into it with all your might. No wishy-washy, half-hearted, negative methods will win out. It is positive, forceful thinking and vigorous determined action that does things.

Do not go through life regarding your occupation as a burden, as drudgery. It will cramp your efforts and color your whole life. It will lead you into pessimism. You can never be creative, inventive, resourceful, with such a mental attitude.

Turn your back on the shadows. Be optimistic. Face life with a cheerful, hopeful attitude, and you will attract success instead of repel it. The mental attitude must be right.

EASTER

BY CORNELIA W. BULL

▽ ▽ ▽

THIS IS the message of Easter Day:
The little bulb, awakening saith,
After its sleep that seemed like death,
And lifting its beautiful head,—
There is no death,
There are no dead,
But I shall live forever and aye!
This is the meaning of Easter Day.

GOOD AND ILL

BY JOAQUIN MILLER

▽ ▽ ▽

IN MEN whom men condemn as ill
I find so much of goodness still;
In men whom men pronounce divine
I find so much of sin and blot,
I hesitate to draw a line
Between the two where God does not.

THE INNER CENTER AND THE SPIRITUAL LIFE

BY

HORATIO W. DRESSER, PH. D.

▽ ▽ ▽

THE DISCOVERY of the inner center leads us to start with the idea of God as the basis of the spiritual life in all respects. We thus learn that we are clothed in the universality of the divine, and in the individuality of a specific purpose. Our inner or spiritual consciousness opens us to the great cosmos of the divine order, and thus to the universal. But it also shows us that each of us is an individual, hence we realize that the universal is made specific. Furthermore, through this individuality we are brought into relation with the particular facts of experience. Thus our consciousness becomes concrete, we are grounded in the details and events of life. Thus our consciousness reveals a complete sphere of experience.

Life at large is a co-operative relationship between God, the realm of human consciousness, and the environing world common to all. If we mistake our merely self-assertive experiences for the true self, we readily fall into the notion that we are independent centers of life, and can have things our own way. If we stop with merely finite consciousness, we miss the thought of divine communion. But, again, if we stop with the self in any sense we miss the world of human society and the world of nature. But truly to find the center is to know man in all these respects as the center of finite consciousness, as the meeting point with God, and as the center of relationship with our fellows and with the world.

When we mistake the merely self-assertive self for the true self we wander away from the center into various side-issues of consciousness, and at times become so enveloped in these side-issues that we are like another person. Hence the pains and tribulations that so often disturb us in a mysterious way, as if a hostile power were at work upon us from without. Not knowing that we are shut within the narrower precincts of our own selfhood, we struggle and complain, finding fault with others and looking far afield for a cause of our trouble. But if we have once learned the vital truth that the trouble arises within ourselves, if we know the difference between the whole self and the partial self, we may acquire a method of return to the center.

The contrast is readily seen in the case of a fit of the blues, an emotion of hatred, anger or jealousy, or any other mental state in which our consciousness is confined to a small world, when we drop the head and draw in as it were into a shell. In a state of hope, good cheer, and joy in existence we lift the head and look aloft into a large world. Knowing the difference between the two types of mental states, we may when we find ourselves shut within a small inner world, open out, expand, as if becoming one with the universe, glad to be alive in this great cosmos with all its blessings. Observing the response which comes when we thus aspire and open out, we may learn more and more definitely to put ourselves into the attitude

of receptivity. We need not trouble that we lose hold and wander far afield. The essential is to return every time we wander. The return shows by contrast that all through the days, months or years of our tribulation there was a cross-current setting in against the inner tide in whose face the world is mirrored. To be centered is to move with the divine tide, hence to have the whole cosmos revealed in order and harmony. To depart from the center into a mood or wilful attitude is to become a lesser self, howbeit through the assertion of our indpendence we believe for the moment that we are enlarging the self. In reality we are partakers of the divine life, not originating centers of it. We possess an apparent independence which enables us to set up a little mental cosmos of our own. Making full use of our freedom, some of us wander as far as possible into the side-streams of consciousness. Thus we live long in the play of external life, in an artificial comedy or tragedy, mistaking external things and events for primary realities. Thus we worship for the time the god of dress, of food, money, or external luxury. Side-issue after side-issue appears, and one may go on and on into externality, well-nigh forgetting that there ever was a spiritual life.

Meanwhile, if we have in any degree known the things of the spirit these beckon us as it were to return. Or, if we have known nothing of the spirit an inner struggle may go on, a struggle that is a complete mystery to us. Back of the struggle, if we could read it aright, would be found the divine life steadily drawing on us even in our tribulations towards the center of peace and happiness. For however enticing the side-issues of life the divine stream of love and wisdom never ceases to flow. We are ever borne along, whatever we do. With all our inventions, struggles and illusions, we still go on living, reaping the consequences when we mistake the side-streams for the central stream.

Usually we are so far absorbed in our side-streams that when any one offers us wisdom we insist on the right to understand the situation as it appears in our insurgency. Hence we ask many questions which cannot be answered—while we are enveloped in the play, complaining at our lot, insisting that God has dealt unfairly with us. Such are most questions about the nature of justice, the atonement for sin, the nature of evil, and the degree of reality is assignable to sense-experience. When at last we break free from the play, we may still behold the experience through which we have passed, as we might look at an extensive landscape that lies behind when we reach a mountain-summit, howbeit with different eyes. The experience which meant pain while we were enveloped by it will appear in such a different light that we may wonder how the same self could therein have wrought and suffered. I do not refer to the changes which death brings but to the awakening which may come even here in the flesh to those in whom the eternal type of consciousness is born. Nor do I mean that this external life is sheer illusion, as if due to the veil of our own ignorance. The natural world really exists, it is no dream. But there are degrees of reality from the lowest natural up to the highest spiritual level. The lower or natural cannot explain the higher or spiritual. But when we discern spiritually we shall understand the natural, too.

Clothed with the garments of peace, made in the image of love and wisdom, we may adapt ourselves to the stream of life so that it shall flow harmoniously within us. But such response implies not only knowledge of the main stream and its side-issues, the reality and the

play; it also implies ability to act in adjustment with the influent life. Our conflicts are due to the fact that we are carried along by life's stream while trying to maintain a direction of our own. Torn between two points of view, there seems to be no resource until the central insight shows the relationship of external experience to the inner center. Then we transfer our attention from the process to the power, from the frictions to the product, from outward conditions to inward causes.

The struggle—so we sometimes insist—is the reality; it is mere fancy to allege that there can be peace, or that there is a center of power which commands the entire situation. To have our own way seems at times the only course worth while. Hence we experiment, now adopting material things as standards, now evaluating life as a merely finite possession, or endeavoring to take appearances for realities and rear them into a system without a God or first principle. But forthwith we realize that only at the surface have we been troubled, while enveloped in the mere events and conditions of the day or the occupation, unmindful of ideals. The pain was indeed part of the reality of life, and even the least of the side-issues emerged from the central source; yet we now understand the pain at last through its fruits, we apprehend the part in the light of the whole. The integrity of the self remained despite the struggle, and with it everything that was most worth while in our experience.

I would not then underestimate the realities of external experience, but dwell sufficiently on the change in perspective to make sure the illuminating clue is revealed. By reality I mean life viewed in spiritual wholeness as a gift from God, and by the play any experience in which we are centered in the process, the actuating self-consciousness which so readily dominates the situation. When I live from the center I am aware of a superior light shining upon the pathway, a guidance which reveals what is essential and significant; and I move with the influent life in ready obedience. This fidelity is not mere submissiveness or self-denial, but is positive adaptation to the promptings of the day, full expressiveness according to the leadings from within.

The inner center is the basis of poise, equanimity, composure, and control, hence our discovery of it is fostered by acquiring these. Poise as thus regarded is a balance of energies acquired through moderation, faith in the central life as the one efficiency, rest in the presence of this Life. Equanimity is cultivated through the growth of peace and serenity in meeting the vicissitudes of experience; it grows out of the philosophic temper, and is a product of patience and the quiet reflectiveness which concerns itself with ideals. Our composure may be deepened by pausing to attain interior stillness, and it grows with the victories we win in quietness and confidence. Control is more complex and demands not merely the composure which enables a person to think before acting but the knowledge which shows what to do, what is under our control and what is not. The poise which has become a habit is a splendid basis for control, so is the equanimity or composure; for if there is balance at the center, habitual moderation and a quiet mode of meeting experience, control in a higher sense may be added. No less important is the spiritual knowledge which is power.

First in order in such knowledge is the great fact already emphasized, namely, that the divine life is a gift, not to be controlled any more than we would crush the heart of a child, or deaden our sensibilities through inces-

sant analysis. Then, too, this knowledge shows that our own selfhood is also a gift to be reared and expressed, a gift which God will make complete by this round of experiences through which we are passing. Life itself is a gift, so is the whole cosmos as reproduced in this wonderful stream of consciousness that flows within us. Hence at heart one wills to preserve the gifts of the Spirit in pristine purity, guided by the divine wisdom, touched with tender compassion, imbued with gentleness, inspired by a contagious joy. Control properly speaking begins with the regulation of the moods, passions, instincts, emotions, and adverse activities which impede the incoming or the expression of the divine life. The keener our insight into these states the less power they have over us. With the increase of such knowledge comes greater power of inhibition. In due course it is within our power to overcome all interior friction, worriment, anxiety, excitement, all disturbing emotions of whatever sort. Control of these states means more energy for the control of thought, hence command of the brain and of the systems that may be brought within subjection through the brain. The growth of control at the center, with its accompanying serenity and composure, means greater receptivity to the Spirit.

HOURLY CATECHISM

▽ ▽ ▽

AM I standing right?
Am I sitting right?
Am I breathing right?
Am I thinking right?
Do I relax frequently and let life come in?—BELLA BATSFORD INGERSOLL.

"PREJUDICE is opinion without judgment."

POSTSCRIPT
FOR PAY-ROLL PERSONS

BY

MANSFIELD Q

▽ ▽ ▽

THOSE who Will—Must!

Ingrowing Peeve wins the blue envelope.

Puppies grow up to remember—so do Office Boys.

Pretend that your work is Play, and it will be.

Mix your private affairs with business, and you'll have neither.

Johnny-on-the-Spot is the name of the chap who invented Success.

Flirt with the Brunette Stenog if you must, but be cautious. She'll probably marry the boss.

Treat your Job as you would treat a friend, and your Job will treat you as a friend should.

Remember this, Helene! You are holding your Job because you are a performer on the typewriter; the Boss doesn't give a hoot for your piano playing or your Bridge Whist trophies.

Whenever you get an idea that might help the Boss, get it off your chest! If he turns it down, consider it simply another sign that he is the Original Bonehead—but slip the next Idea across to him just the same.

WHAT'S brave, what's noble,
Let's do it.—*Shakespeare.*

THE MIGHT OF WILL

By

WILLIAM WALKER ATKINSON

▽ ▽ ▽

Inside Workings of the Universal Energy—Persistent Application of Universal Energy to the Work of Life—Steadiness, Firmness, Etc.—Reason of the Extraordinary Power of the Will—We Have All the Will We Can Ever Use, All We Need is to Strengthen the Mental Machinery for Using the Will—One of the Most Startling Manifestations of the Power of Will in Human Life.

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THAT STRANGE manifestation of life and mind, which we call "the Will," gives us perhaps the nearest approach to an "inside view" of the actual workings of the Universal Energy that we can ever obtain. The essence of Will is closely identified with the essence of the Universal Energy. Some of the best authorities in the realm of philosophical thought have identified the Universal Energy itself with a grand Cosmic Will, that acts, moves, accomplishes—that "does things" in the Universe. Be that as it may, the fact remains that the Will is found to occupy the very center of being in every living form—in every moving, acting thing.

The very term itself is most difficult of definition. The dictionaries would have us believe that it is solely the part of us that "chooses" and decides; while the concept is so wrapped up with that of desire that it is most difficult to disentangle them. On the other hand, the popular usage gives to the term the sense of "determined, persistent application," etc. The truth is that the term Will really has for its essence—its heart—the idea of *action*. It is the Will that does all the acting—all the real work—of life. Every mental, as well as every physical, act, is made possible only through the exercise of the Will. So you see, the Will is really the motive power that drives all of the machinery of life—the steam that runs the life engine that operates the mental and physical mechanism.

But, we shall not here consider at length the metaphysical or philosophical conceptions of Will. We are concerned here merely with that phase of the Will's mental activity which agrees with the popular conception of the term—that of the "dogged, determined, persistent application" of the Universal Energy in the work of life.

We all know what we mean when we speak of a man of "strong will power," or of one "of a weak will." The first individual, we know, is one who will apply the force of his persistent, determined, dogged will, to the tasks of life, holding it there in spite of all obstacles and hindrances; the second, we are equally aware, is one who is easily driven from his purpose, and who has not enough spirit in him to push through to a successful termination the matters in which he engages often with a primary show of enthusiasm.

We often hear the term "an iron will," and generally believe it to represent the highest form of the manifestation of Will. But the figure may be improved upon. An iron will may be strong, but a sudden shock, or undue pressure, may crack and destroy it. On the other hand, a STEEL WILL is able

to bend and give when necessary, only to immediately spring back into its original position and exert its orignal force. The flexible sword of Damascus steel represents the highest conception of a strong implement—it will "give" momentarily, but it cannot be broken or overcome permanently. Likewise the fine steel watch spring exerts its constant pressure upon the mechanism of the watch, and "makes the wheels go 'round.'" Steel structures represent a greater strength than do iron ones; and concrete reinforced with steel is one of the most durable and strongest building materials known today. So, friends, let us hear no more of "the iron will"—let the figure be changed to that of the "will of steel."

Several years ago, in writing of the Will, I used the following words, which I shall now venture to repeat, for they represent most clearly my idea of this use of the Will: One of the characteristics of the positive will is its quality of persistence—that quality which manifests in steadfastness, firmness and constancy in carrying out and pursuing the design, business of course commenced undertaken; perseverance in the face of obstacles and discouragements; steadfastness and determination in the face of opposition or hindrance. Stability; decision; perseverance; fixedness of purpose; tenacity—these are the terms applied to the persistent will. Persistency combines the qualities of continuity and firmness—steadfastness and "stick-to-itiveness." The Will presses up close to the task—holds itself there firmly—and stays there until victory is won. Success in many cases depends upon the capacity for holding on. Many a man has fought a brave fight, but, lacking persistency, has relinquished his efforts just before the turn of the tide, and has fallen back, defeated, not by his rivals, not by circumstances, *but by himself.*

Well has Emerson said of this power of the mind: "I know no such unquestionable badge and ensign of a sovereign mind, as that of tenacity of purpose, which through all changes of companions or parties or fortunes, changes never, bates no jot or heart or hope, but wearies out opposition and arrives at its port."

The reason of the extraordinary power of the Will may be found in the thought that *the Will is the DIRECT instrument of the "I," or Ego!* All the rest of the mental or physical instruments of the Ego are *indirect* as compared with the Will. In fact, they are used by the Ego only through and by means of the Will—ever think of that before? Roll it over in your mind a moment, and see if it is not true! Can you think of even a single action of the Ego that is not performed through and by means of the medium of the Will consciously or subconsciously exerted? You will agree to this statement after thinking over it a little. It is hard to disentangle Will from Desire at one of the poles; it is equally difficult to disentangle the Will from the Ego itself, at the other pole. So stating it in a familiar form, we may say that when we witness a marked manifestation of will-power, we are really witnessing an exhibition of the Ego "on the job"!

I have repeatedly said, during the several years of my writing on the subject, that when we say that we wish to "strengthen our will," we really mean that we desire to strengthen and build up our mental machinery for using the will. We have within us all the Will that we will ever require—that and more, too! What we need to do is to build up, strengthen, and develop the mental mechanism by which we are able to manifest the Will. Our mental machinery, even our mental engines, need to be built up, so that the steam of Will may have an opportunity to show what it can

do for us. It is true that we arouse the steam of Will by fanning the flame of desire, and that we direct its force by means of the mental pictures, ideals, and character of our concepts. But it is also true that the steam of Will, once aroused, will not do the work for us unless we supply it with the proper mental machinery of Habit, Experience, and Actual Use. In our next paper, entitled, "Mental Paths," we will consider the nature of this machinery, and the means whereby it may be built up. In the meantime, let us take a running glance at the several most familiar of the manifestations of the Will in the direction of "doing things" efficiently.

One of the most startling manifestations of the power of Will in human life is that which we generally indicate by the term "resolute," which means: "Having a fixed, unalterable purpose; determined; firm; constant; absolute direction to a certain end." It is this particular manifestation of Will that Buxton emphasized in his famous saying: "The longer I live, the more certain I am that the great difference between men, between the feeble and the powerful, the great and the insignificant, is energy, invincible determination—a purpose once fixed, and then death or victory. That quality will do anything in this world; and no talents, no circumstances, no opportunities, will make a two-legged creature a man without it." And to this may well be added the equally celebrated saying of that master of resolution—Disraeli—who said: "I have brought myself by long meditation to the conviction that a human being with a settled purpose must accomplish it, and that nothing can resist a Will which will stake even existence upon its fulfilment."

It is this Will, manifested as Resolution, that has set the great characters of history apart from the common herd of men. It is this quality that enables men and women to beat down apparently unsurmountable obstacles and hindrances, and which drives them to attainment with an irresistible force. The men who have done things—the great inventors, discoverers, builders, merchants, warriors—have been filled with this mighty power of Resolution, which carried them along almost in spite of themselves. To such individuals always comes the feeling, amounting to practical certainty, that they are being animated by some Power behind them, which fills their being, and carries them along almost independent of their personal force, once the power has been roused into action. This Power is simply the Universal Energy, fanned into action, manifesting as Will, and blazing forth, often in a dangerous manner, once it has found the vehicles and channels of expression. Resolution is the breaking down of the barriers of timidity, doubt, indifference, fear, and unbelief, and thus allowing the Power of Will to manifest itself freely. The Will is in each of us—even in YOU—and will manifest itself in action if you will but trust in it and supply it with the vehicles of its expression.

Another interesting phase of Will manifestation is that which may be called Persistence—the tenacious, never-let-go, hold-fast characteristics of the successful individual. Such individuals have as their motto: "When you feel that you *must* let go—then hang on the harder, for victory is near." Such individuals endure, persist, hang-on, refuse to be shaken off, take a firm bulldog grip, and then bid the world do its worst. Many a man of fair resolution, and even great talents, failing in the faculty of persistency and perseverance, will let go just a little too soon, and thus fail to accomplish that which he has rightfully earned. It is the *dogged*

persistency which wins many a battle of life; and the lack of it which loses many a battle. Hold the tool of the persistent Will up to the whirling block of Life, and you will be able to carve that block into the shape and form indicated by your desires and ideals—but the tool must be held firmly and persistently.

And now, in conclusion, let me call your attention to a fact well known to students of the new psychology, but generally overlooked by the average person—the fact of the wonderful subconscious use of the Will, which accomplishes such great results when once set into motion. So many persons seem to think that the use of the Will depends entirely upon its conscious direction. Many even go so far as to think of Will manifestation as a matter of frowns, compressed lips, and gritting teeth. To such will come as a strange revelation the statement that the majority of the activities of the Will are generated on the subconscious planes of the mind. And yet, such is the fact. Modern psychologists know that the Will, once directed firmly toward a certain object, and held firmly in the mind by persistent attention, will soon begin to generate a marvelous power in the subconscious regions of the mind of the individual, which power will strengthen him and urge him on to fresh and greater efforts. This power will also attract to him the persons, things, and circumstances calculated to manifest the desire-force and will-power striving toward expression.

Persons who have cultivated the power of subconscious Will have discovered that the subconscious mentality may be charged, directed, or commanded to develop within the person the characteristics and qualities calculated to bring about a successful accomplishment of the things desired or willed by the individual. Moreover, they have also discovered by experience that the subconscious mentality, charged with the awakened Will, will develop the necessary ideas, plans, and in other ways perform much of the drudgery of mental work for one. In fact, so far from it being true that the Will is absolutely bound up with the conscious activities, it is nearer the truth to say that nine-tenths of the activities of the Will have their ground work and foundations, actually laid beneath the threshold of consciousness in the human mind. Or, stating it in another form, it is a psychological truth that Will is more fundamental than conscious mentation, and that the latter is rather an evolution of the former than otherwise. In short, that conscious mentation was evolved by Will because it was needed by the latter in its urge of evolutionary manifestation.

When we are able to manifest Will Power on the subconscious planes, we have at our disposal a great elemental force awaiting our intelligent direction and control. When the race of men arrive at a full realization of the possibilities of the use of the Will Power within them awaiting expression, they will become almost as gods. It is well that the Great Plan has evidently provided that before such knowledge may become common, the race must make enormous progress in intelligence, self-control, self-mastery, and, above all, in LOVE, so that this great natural power may be used wisely and well in the interest of the race as a whole, rather than as an instrument of personal satisfaction and gain.

SELFISHNESS crushes out love; most of the people who are living together and are continually complaining that they "can't get on" care too much for themselves and too little for each other.—*Exchange.*

THE RELIGION OF THE CHILD

BY

FLORENS FOLSOM

▽ ▽ ▽

"This do, in remembrance of Me."

"In its aspiration, the Soul need not go beyond Itself, need only enter into the depths of Its own mind; for this it is unnecessary to open the eyes wide upon the heavens, to raise aloft the hands, to wend one's way to the temple, to intone to the ears of idols, that one may best be heard; rather should we enter into the innermost heart of OURSELVES, for GOD IS NEAR TO US, WITH US, WITHIN US, more truly than we are in ourselves; being Soul of souls, Life of lives, essence of essences."
—GIORDANO BRUNO.

THE FIRST God to be anthropomorphically depicted was the god BES, the primitive human form of Horus First, or Ptah. He was a pygmy: short, squat, with simian features and flat, wide-spread ears.

He was the *best*, the most ideal concept, which the Pygmy race could imagine, could conceive. He was the glorified composite image, enlarged, etheralized, of their strongest, wisest man, and of their most beautiful woman.

They instituted, to revere him, rites and ceremonies. They announced that he said, THIS DO, in remembrance of Me. They rigorously obeyed, and carried out, these mandates, initiated and uttered by themselves, but which they persuaded themselves had come *from without them;* from their God. What did he tell them to do? He told them to worship the spirits of their ancestors, to adore serpents, to dance sacred dances clad in leopard skins, to implore and supplicate the spirit of the tempest, that he would cease his fury; to erect semicircular altars, and to hold, around these, lunar and mystic rites.

THIS DO has issued from the lips of EVERY GOD, every creation of man's need of something to worship, of his desire to adore, and offer homage.

The God of the Druids and of the Aztecs commanded his votaries to offer to him human sacrifice. Moloch, Juggernaut, Jehovah—all demanded human pain, blood, tears.

"Make My Image of fine wood, and adorn It with gilding and precious stones; enclose It in a shrine of gems and gold; sacrifice to It young, pure lives; and chant before It hymns descriptive of My glory, My honor, and My Power. This do, in remembrance of Me."

Thus has spoken every God-Creation of living, kneeling, adoring, desiring Man.

Ingersoll has said, "An honest God is the noblest work of Man."

The gods of ignorant Man have been greedy, cruel, treacherous, savage, and insanely vain. To them have been sacrificed thousands of innocent lives. Millions of souls have been overcast and constricted by the gloomy creeds of these spiritual abortions.

Since Man WILL insist on straying from the TRUE God, Which Is within himself; since he MUST materialize, make concrete, That Which is beneath, beyond, and above all physical manifestation,—let him make a *better* god, than he has made before.

Let this God have the eyes of Jesus, the smile of Buddha, the golden tongue of Lao-Tse, the strength of Hercules,

the beauty of Apollo. Let the fire-glory of Mithras and of Zoroaster play and lighten about him; let the simple, earthly tenderness of Roman Ceres, the hearthside goddess, mellow and refine his charm.

As the unused legs drop off from gliding snake-life, which has been many-footed insect-life; as organs no longer needed leave the structure of the ascending organism;—so let the God-Idea, which has passed through as many species and genera of development, as has the Ego of Humanity, retain but the BEST of its myriad existences, reject the cruel and the false. Let it discard the revenge, malice, and greed of Jehovah; the lust and the brutalities of Zeus Pater; the grass-widowerhood of Buddha, his inhuman heartlessness; let It cast off from It the mad abandon of Kali, dancing on her mate; let It put far from It the feeble fickleness of Krishna, the cold aloofness of Brahm from His creations. Let the God-Idea of truly civilized man advance with him, ascend, expand; let It be tender, heroic, pure, simple and gentle and true. Let the God-Idea evolve with Its creator, Man; let It accompany him out of savagery and chaos, into cosmic light and love and peace.

The mandate of such a being, His *THIS DO in remembrance of Me,* could be only goodness; kindness; service and giving and defense and succor of the weak.

THE MASK.

Scowling and grim, through incense dim,
Hymned by supplicant's fearing,
Seeking to mollify; placate
Their awful God with his grin of Hate,
Of malice cold and sneering—
He looms in the gloom of a Church like a tomb;
And only His Names: God; Lord; A-UM,
Are music, to His hearing.

His knees are the knees of Osiris;
His feet are feet of clay;
Jove's bolts and the spear of Valkyris
He brandishes, seeming to say
"My sycophants, perish—or pay
Burnt-offerings before my shrine
Of lamb, and dove, and child;
Rich temples for my priestlings—Mine!
And maidens undefiled;
Theirs be the Power Behind The Throne;
The Under Soul of Things;
'Tis they shall bid My Son atone
His sin, who guerdon brings;
Death's keys, Hell's keys, they bear alone;
Their sacredotal rings
Can blast or heal—as my priestlings feel:
Their curse, their blessing clings;
Though the yoke vex, bend ye your necks
'Neath their rule and their servant's REX:
I AM THE KING OF KINGS!"

Kali is kinder than He is;
Tenderer, Moloch's Flame;
The breath of His ethics freezes;
His eyes are colder than Shame;
Stark and sightless and staring,
Incapable of tears,
They mock the most passionate daring,
And the griefs of years.

A child once, weary of weeping
Homage, to Him on high,
Sank at His feet; and, sleeping,
Uttered a happy cry.
They lifted him, avid to punish;
But could not; for he smiled
So wondrously, even the nunnish
Pleaded, "Hurt not the Child!
Tell us thy dream, thou Darling!
How did God seem, to thee?"

He answered,—the priesthoods snarling,—
"Why just like you and me,

But taller—sweeter—fairer;
He is not like his mask, at all;
Break it—forget its terror!—
His voice is a love-bird's call,
His breath is the breath of Springtime,
His eyes are the eyes of Love;
And He would not have you slay for Him
So much as a baby dove.

"He grieves, because of your grieving;
He weeps, because of your tears;
He needs your trust—your believing
That He cares for each of you, Dears.
His priests are Loving People;
His temples, the Open Air;
The woodland tree is his steeple;
A cradle's His Altar Stair;
His Shrine is the heart of a Mother;
His office, a Father's kiss;
He is all little children's brother.
Indeed, indeed, He is this!"

Smiling, agleam through that clear, true Dream
The face of Deity glowed,
And He said, "By a little Child be led;
Ye shall meet Me on that Road;
There, the *only* toll asked of any soul
Is loving Charity;
And as ye do the least of these
Ye have done it unto me."

His knes are the knees of Osiris—
So strong, so broad, are they;
Above him's the bow of Iris—
Tomorrow enlightening Today;
Storm, and Doubt, and Disorder
Ebb, from around his feet;
Jehovah the Marauder
Was never,—Christ IS sweet.

He *never* was the Thing He seemed;
Between themselves and Him
Men ignorant, sadly dreamed
That Mask, fantastic, grim;
They fashioned from their hearts afraid
That Image, harsh and wild:—
O, relegate this to the Shade,
And worship with the CHILD!

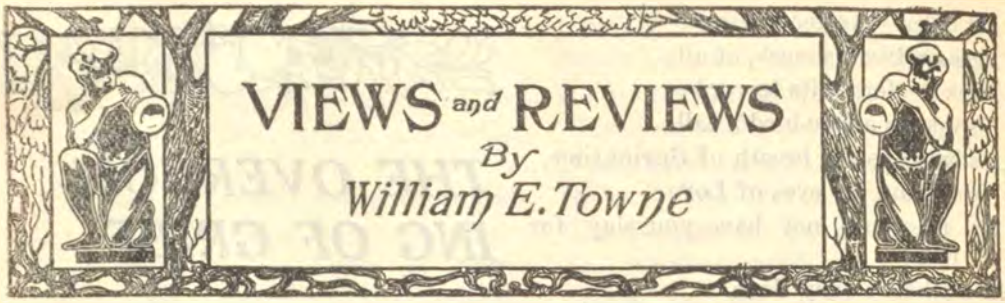
THE OVERCOMING OF GRIEF

BY

SARAH L. STARR

△ △ △

I AM WONDERING if there is any greater proof of the potency of the Spirit than the overcoming of a great sorrow. Only a few months have passed since the greatest sorrow that ever comes to the human heart was mine, the loss of a life partner, and for a time it seemed that all that was sweetest and best in life had passed from me forever. But when God spoke to me in words of divine revelation and said, "Thy Maker is thy husband," and furthermore, that I should no longer feel desolate and forsaken because I was to be under the wing of divine love, my faith rose to heights sublime and grasped this truth that as the husband loves, cares for and provides for the wife, that God is infinitely more able to care for me than any earthly husband could ever be. As I contemplated this truth all the sadness and loneliness left me, and trust and joy took up their abode. The desire to minister to others is very strong, and I soon discovered many lonely hearts who were hungering for the words of truth and comfort that I could speak to them. A new life opened up before me, and sorrow and sighing passed from me forever, for, "the joy of the Lord is my strength."



Government Ownership—Theory, Practice.

It is a beautiful thought—that of all the people running the railroads and telegraphs and telephones and coal mines for the benefit of all the people.

It looks plausible.

It looks economical.

It looks like justice to everybody.

It looks as if it would insure low prices for service rendered.

But—an inventor is never sure his machine will work until one has actually been built and tested.

And in the matter of government ownership and the socialization of great industries there is always the human element which the earnest partisans do not consider.

I have in mind a co-operative store which has been started in a neighboring city. For a time it succeeded in making some headway. It looked like a good thing. The theory was sound. It could be demonstrated by figures that the people who co-operated in starting this store would save a great deal of money. But the facts are that the store is finding hard sledding. Perhaps the project will soon be abandoned. The newspapers say the trouble is caused by unwise management. Too large a stock of goods that won't sell, etc., etc.

You see there is no great personal incentive to anyone to get in and dig and make that store a success. No matter how much love for the co-operative cause one may have, it is rather a thankless task to build up a co-operative institution.

There you have the human element, which will always tend to prevent a co-operative enterprise from being anything like as successful as it seems it ought to be when we figure out the plan in advance.

There is the lost motion which we fail to take into account. And the lost motion is much greater in a co-operative enterprise—very much greater—than in a private business. This is because the incentive of personal gain and benefit to the man who does the work is so largely lacking.

Co-operation is a success only when the people who go into it are far enough developed and altruistic enough to work unselfishly for a common end.

It is doubtful if humanity in the mass is yet ready for any considerable step in the direction of co-operation. Education, growth in the understanding of unity, is necessary before co-operation can be successful.

For an example of the practical workings of government ownership, read the article in March number of *The North American Review* on "Public Ownership in France."

This article is written by a French professor of political economy, a man of the highest standing in his own country, and possessing keenest insight along his chosen line of work. Here are a few facts from the article referred to:

In the government printing office in

VIEWS and REVIEWS BY WILLIAM E. TOWNE

France there is one overseer for every eight workmen.

In private printing plants of similar grade there is one overseer for every thirty workmen—that is four times less.

In the year 1908, the state took over a privately owned railroad. One of the arguments used to get the consent of the people to this step was that the government would soon pay the indemnity which had been granted to the company out of the profits earned.

Under private ownership the road showed a net deficit of 27,000,000 francs the year preceding its being taken over by the government.

Under government ownership and operation the deficit each year has been as follows: 1909, 38,500,000 francs; 1910, 58,500,000; 1911, 71,250,000; 1912 (estimated) 84,500,000.

Moreover while under private ownership there had not been a passenger killed for ten years, under government ownership there has been a series of the worst kind of accidents, and the government has reduced the number of trains and cut down the speed of the principal ones.

Here are some of the reasons which this French professor advances for the failure of government ownership:

A state functionary seldom gets to the top, to a position of power, before he is fifty-five or sixty years old. Hence young, vigorous, aggressive blood is always lacking in the management of state affairs. In private concerns it is men from thirty-five to forty-three years of age selected for their initiative and ability and not as a matter of politics, who hold important positions.

The state office holder is hedged in by very narrow rules. He cannot use his initiative, if he has any. Everything tends to discourage initiative and create a reverence for red tape.

The state accounting system is so inflexible that it is impossible to get needed funds for necessary and unexpected expenditures for the public good. All the operations of the state are weighed down by a system of routineism.

No man in the government employ shares in the pecuniary success of the business he directs. His salary is always modest, and in the case of one holding an important position, far below what he would receive for similar service to a private concern.

Office holders are always thinking of elections. Politics is foremost. The good of the public hindmost.

The shrewd politicians rule and not the ablest men for the service. No matter how able a man may be, if his politics are not "right" in the sight of the ruling party he must go.

These are some of the facts regarding the actual working of government ownership. We can readily see that most of these facts are duplicated in this country in those government operations which have thus far been undertaken.

On Cultivating Attention.

Attention, says Prof. Hugo Munsterberg, is the prime factor in all education. Attention is the one great force in building character, in winning success, in achieving one's ideals. And yet, how carelessly do we play with this great faculty of attention, how little we realize or understand its far-reaching importance.

Consciousness is described by the psy-

VIEWS and REVIEWS BY WILLIAM E. TOWNE

chologists as a field bounded by a circle. In the center of the field it is very light. As we recede toward the rim the darkness increases, and near the rim the darkness is almost total. In the center of the field the objects, the thoughts which occupy our attention for the moment—disport themselves like actors upon a stage. We select and determine from moment to moment the character of these little actors who make their appearance and play their little parts upon the stage of our consciousness. Upon the nature of the actors depends the strength or weakness of our character and our success or failure in life. We give our attention, for instance, to the accomplishment of some useful piece of work—work that will bring us material reward and mental satisfaction. All around us a thousand voices are soliciting our attention. Our work, for the time being, occupies the center of the stage—our consciousness—where the light is strongest. But perhaps we listen to some of the siren voices that solicit us on every hand, and our attention wanders to some social pleasure. Immediately the thought of our task recedes toward the rim of consciousness. It leaves the center of the stage and is replaced by the new actor. If the pleasure thought is allowed to possess us again and again, the work thought recedes farther and farther into the darkness. It grows fainter and fainter in our consciousness. It plays a smaller and smaller part in our life. It may all but fade out of our consciousness completely, having been displaced by the frivolous and fleeting pleasure thought. We can, if we will, call back the useful work thought. We can bring it back to the center of the stage, into the center of light and activity, and the thought of pleasure will in its turn recede into the twilight zone of consciousness.

When once a thought actor has occupied the center of our consciousness for a long time, the attention almost automatically grants this thought the center of the stage whenever it seeks it. So we are built and rebuilt by our thoughts. Minute by minute, hour by hour, day by day and year by year, we allow ourselves to be formed and patterned by these little thought actors working through our *attention*.

Deep and true was the insight of Prentice Mulford when he wrote, "THOUGHTS ARE THINGS."

Your power over your own life and destiny depends in very great degree upon your ability to cast into the dark background of your consciousness weak, undesirable thoughts of envy, malice, fear, etc., and bring forward into the center of the stage, into the foreground of your consciousness thoughts of power, self-confidence, unity, health and poise.

When Friends Desert You.

Here is a letter from a man who thinks one he loved has deserted him. The case is typical. Here is what we said to him:

Whether you were treated badly or not in your experience of five years ago there is certainly nothing to be gained by thinking about it now. It does not matter especially whether you were at fault, or whether the other one was at fault. There is no good to be gained for anyone by your holding on to the thought of that experience. The sooner you put away all thought of the past and face toward the future the sooner you will awaken to fuller life and pass

VIEWS and REVIEWS BY WILLIAM E. TOWNE

on to fuller and pleasanter experiences. I think it is Goethe who says, "Our glory consists not in never falling, but in rising every time we fall." One unpleasant experience or a dozen unpleasant experiences cannot spoil your life if you direct your will and purpose to going on instead of looking back.

Do not buoy yourself up with the thought that any particular thing, or even any particular experience, is bound to come to you. Simply try to realize that all experiences, rightly understood, will bring you fuller and greater happiness, self-control and the power to overcome obstacles. Put yourself, put your interest, into the work that comes to you every day. Give your attention to the work which your hands do. Get interested in some form of creative work, if possible, by way of recreation. It doesn't matter what it is so long as it holds your interest and attention. If you act as directed you will soon realize that the things you most desire are very apt to come from unexpected sources. It is not for you to worry as to when and how they will come. Your part is to put all your faith and trust in the One Life that lives through you and go straight ahead according to the best light you have.

The Hindu Philosophy.

The wisdom of the Yogas is just like all other knowledge. It will not radically and quickly change anything. In some ways it is more advanced than the philosophy of the west. It is not enough to know a thing, but it must also be put into practice before it can be of any use to the world. Hence all growth is by slow degrees. Nothing in the way of progress comes by leaps and bounds. There are times when a person, or even a nation, seems to take a great step forward, but in reality everything has been preparing for that step for a long time. It is the fruitage of a long period of growth. The contemplative, transcendental philosophy of the Hindu, adapted to American needs, will do much to help on human progress and happiness.

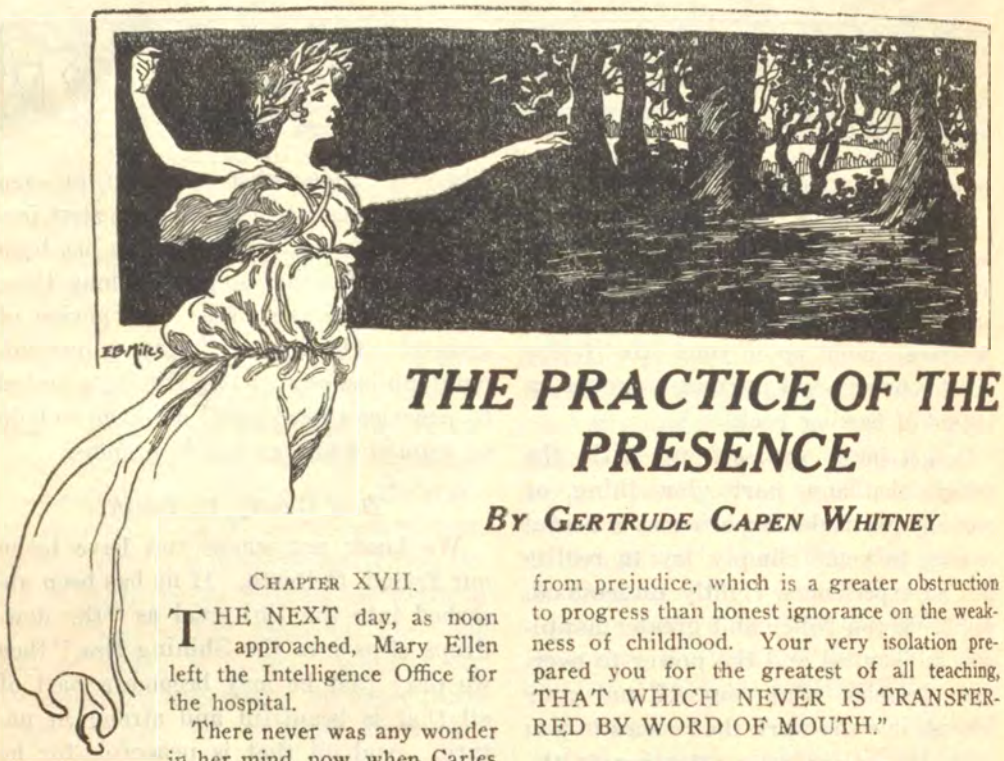
Deal Gently, O, Death.

We know not where you have taken our friend, O Death. If he has been absorbed into the Universal as "the dewdrops slips into the Shining Sea," then we pray that he may become a part of all that is beautiful and strong in nature. And all that is peaceful, for he loved peace. We will look for him—

In the sunlight of a morning in June;
In the soft green grass that carpets the uplands in May;
In the sturdy oak whose head is unbowed by the winds of a hundred winters;
In the mellowed radiance of the harvest moon;
In all that we love in nature we will look for our departed friend.

BRIEFS

* * * We should look for the unities and correspondences in life rather than for the diversities. To look for unity is to look for truth. To look for that which binds us together is to look for the Divine Life Principle itself. To look for error in others is to magnify diversity which is the opposite of truth and the basis of disease and all forms of negation.



THE PRACTICE OF THE PRESENCE

By Gertrude Capen Whitney

Chapter XVII.

THE NEXT day, as noon approached, Mary Ellen left the Intelligence Office for the hospital.

There never was any wonder in her mind, now, when Carles Orchester appeared, and when, true to her anticipations, he joined her on her way, she floated into the very heart of their conversation which, like a beautiful serial story, always was continued in their next.

"Do you recall the recital in some Talmudic literature of the four men who wanted to enter Paradise," she said. "The first entered, but became blind; the second entered, but became mad; the third in entering brought confusion; the fourth entered in peace and remained in peace. So may I enter, if, as you reminded me when last we met, I bide the fulness of time. What a beautiful phrase. It brings with it its own sense of infinite rest. Carles, Aldine asked me a question once, which I did not answer wholly to my satisfaction. How was it, that in the early days of my initiation into the noviciate of service, and having come into the knowledge that I had inherent right to choose, I did not avoid the terrible pit into which I fell? Tell me, Carles, wherein did I lack?"

"It was in no sense a lack, Marie Alano," said Carles, tenderly, "growth is never sudden. Some ideals come quickly to the light and there grow, and others mature in the dark and come forth more slowly. You had your vision, as most of us do, in a flash; you entered upon the path of its attainment free from prejudice, which is a greater obstruction to progress than honest ignorance on the weakness of childhood. Your very isolation prepared you for the greatest of all teaching, THAT WHICH NEVER IS TRANSFERRED BY WORD OF MOUTH."

Chapter XVIII.

During the months succeeding Aldine's convalescence, she vouchsafed no explanation of her attitude towards her home and skilfully evaded every attempt to broach the subject. She always seemed glad to see her mother and Guy, but in her refusal to receive her father, she remained obdurate. Every attempt, either to win or force an explanation, at once brought a return of the condition which, most of all, was to be avoided, and Mrs. Thurston was wholly unable to solve the reason for this, to her, wholly inexplicable antipathy. As for herself, it was her husband, far more than her daughter that she loved, and though she would not confess it, she was glad to have him to herself again. It always had been, "Aldine, where are you," in the old days; it was "Where are you, Eunice," now, and she enjoyed the change. She found that she must float, entirely on the pleasant side of things to keep his company. A shadow of depression or nagging on her part, and he pleaded engagements elsewhere and disappeared. The coquetry that had been taught her in her youth was all the instrument she had for tiding over these terrible months but the pressure of one selfish nature upon another, with a common interest, in view, tended to the unfoldment, after a certain sort, of this woman's character,

so poor a thing was this love she had to hang her life upon, but she did not sense it. She knew, only, that she seemed to get more of her husband's society than formerly, and was glad.

After awhile, however, she realized that this state of affairs could not go on without a scandal, among their friends and acquaintances, so one day she broached to Mary Ellen the matter of her daughter's return home, in consequence of which Mary Ellen sat down beside Aldine that evening when she returned to the tiny apartments above the Intelligence Office.

Together, they watched the sun set behind the great buildings, in imagination fancying they were nature's mountains, instead of monuments of man; and when the etching time had come and the trees on the great common nearby stood limned against the golden gloom of the sky, she spoke to Aldine.

"When do you think of going home?" she said, casually.

"Home? What is home?" said Aldine, with a particularly vacuous quality of voice. But she seemed incapable of coping with the subject and, as in a strange city, one reaches an enclosure surrounded with high walls, and retraces his steps to spaces with which he is familiar, she relapsed into silence, and when next she spoke it was on a wholly different topic.

"May I assist you with your work more than I am doing?" she said one day, "I should dearly love to."

"Can you teach THE PRACTICE OF THE PRESENCE, Aldine?"

"What do you have to do to teach it?"

"Live it, Aldine."

"Then I cannot help you," she said sadly; "I don't understand what it means. Teach me."

"It must come to your life even as the sun in the morning, because your world has turned towards it. Turn, in desire, even when you do not understand, and little by little, the windows of your soul will admit the dawn, and the light will shine from you, into the windows of other souls."

"What is influence, Mary Ellen?"

"It is the expressed essence,—the life breath of our inmost thought." After a moment's pause, she continued, "Your father wants you to drive with him this afternoon."

She moved restively.

"I do not care to go."

"Why not?"

"I do not know."

"Don't you love your father, dear?"

"I used to think I adored him,—that I would die for him. Mary Ellen, what is love?"

"My darling, it is too wonderful a thing to be defined."

"Can it ever die? Can it ever be killed?"

"I think not. Its light can, seemingly, be quenched, but true love is undying."

"Why don't I want father near me any more? When I know about the—horror," she shuddered. "I thought I could, in a way, atone for his sin, but even my attempt has only caused him pain, and I am nearly a mental wreck. I think of it night and day. I can't be right! I am not a result of father, and his deeds. My soul is the essence of God, THE FIRST AND ONLY REAL CAUSE, and my body is an expression of that Mystical Substance. I chose him as a medium for manifestation, and except as I allow his ideas, his thoughts, his deeds, his proximity to make dormant my factulty of choice, I am no result of his outlook and his expression of life. Am I right?"

"Yes, it is as you choose. God is your first and supreme cause of love and wisdom."

"I am crucified, it is true, but is it a crucifixion through my own misunderstanding, not through his deeds? I cannot atone. He must. That is LAW. Straighten it out, for me, straighten it out. What can I do for my father and what can I do for myself?"

Mary Ellen took her in her arms.

"As far as you possibly can, do what God does, dear, in patience and mercy *wait* for your father to feel the growing power of his own inheritance, as you now are feeling yours. Say over and over these wonderful words:

"'To bring thee to thy God, love takes the shortest route;
The way which knowledge leads, is but a roundabout.'

"You have traveled a hard and rugged road to find purity, my little child, and lo, its seeds for growth lie deep in your own dear heart."

Chapter XIX.

"I will drive today with father if you will send him word to come for me," said Aldine that noon when Mary Ellen returned to her apartments at the Intelligence Office. "Let me help you with the Bureau when as I may, but I have decided to home myself with father and mother and Guy and to live simply and lovingly without criticism or prejudice."

"That I will do with pleasure," said Mary

Ellen. After a moment's pause she added, "I shall soon be called away for awhile from the business supervision of the Bureau. Will you take active oversight with Aldyce?"

"Marie Alano, I am not worthy," sighed Aldine, "See how, in condemnation of my father, thoughts of myself held sway. Had I loved perfectly, when I thought I must take his sin upon myself, 'perfect love, would have cast out fear."

There was a silence full of beautiful meaning, then Mary Ellen spoke:

"Aldine," she said, looking at her thoughtfully, "you asked me once, if you might be one of us. You have come into our communion, unknown to yourself, through your realization of LAW. I greet you, little sister."

Mary Ellen delayed her return to the hospital until Mr. Thurston's arrival. When he was announced, at Aldine's request, she went to meet him.

As Mary Ellen entered the room, he rose and advanced towards her.

Terrible as had been upon him the effect of his daughter's discovery, and its constant rehearsal, it had not equalled the result of her withdrawal from him. Banished from her presence by his own choice of action,—he realized it now,—he was alone; undone.

"It is months since we met," he said, his wan face brightening. "You may be glad to know a little of what I have been doing. One thing I have succeeded in accomplishing is to induce Madame Derwent to relinquish her lease. I am going to turn the property into new channels. There are all those girls who are homeless and need an uplift. In business I should ask for co-operation. Will you co-operate with me in this?"

"Gladly," returned Mary Ellen, Then, hearing the sound of footsteps, she continued:

"Aldine is coming, Mr. Thurston, and she is going to tell you something that will make you very glad."

His strained and tired eyes lighted with the hope born of Mary Ellen's words. He stood motionless, watching the door swing back.

"Father!" called Aldine, running to his opening arms, "I am going home with you."

Chapter XX.

As her thoughts were merging into the pulsing currents of the air, there came the sound of footsteps, a quick ring, and the opening door revealed to Mary Ellen's consciousness the face of Bernard Thurston.

"Mary Ellen, I have come at last," he said, intensely, battling for breath in his emotion. "The months have been intolerable, and with your absence, the enormity of my unconfessed sin against you has grown until I can no longer bear its weight in secret. I am going to acknowledge publicly, what I have done to you, from the first horrible insult to your purity to my accusation of you as a homicide."

"No! No!" said Mary Ellen, in horror; "Have you thought to what such confession may lead?"

"I have."

"To your innocent loved ones, worldly shame; to yourself probable imprisonment and obloquy; to your affairs, disintegration; I know what imprisonment means; to you it is but a phrase."

"I will have no half-way methods," he said fiercely. "I will have no quibbling with compromise or hiding behind your witness. I have sinned. I will atone. No longer shall others bear the burden of my sin."

"Think, before you leap into this confession, not only of the results you precipitated upon me in the past, but of what this ill-advised notoriety will result in to me. Think not only of what you see, but of what I may see as well."

"I shall publish every detail of this horrible series of circumstances," he repeated, as if by personal degradation to relieve his hurt; "How I decoyed you and tried to buy your soul. My mind will never give me peace until I have confessed."

"Is this confession, then, for the purpose of making reparation to me OR TO YOURSELF?" said Mary Ellen, slowly and incisively.

He stood still, paralyzed by the intensity of his revelation.

"SELF, to the last," he groaned. "Oh, the brute of me! It is to relieve my own heart that I would speak."

Mary Ellen listened tensely to all he said. For the moment the framework of her mastership tottered, as crucified she hung on the cross of recollection, each cruel event of her past life a wrenching, tearing nail in the body of her manifestation. The torture and anguish of her being surged forth in a low deep sobbing cry. "To forget! To forget!" Must she bear the ignominy of life all over again, because of the hysteria of a man, which he called reparation?

"My God, why hast Thou forsaken me!" she moaned. Then her body forces seemed withdrawn. It was as if she swooned or died,

as she "gave up the ghost" of her former understanding. A deep sense of strength enfolded her,—a *revelation* of great mastership.

"It is finished!" she said, and turned to the man beside her.

"I ask no such sacrifice of you," she said, kindly, watching the sweat of anguish ooze on to his brow. "Bring judgment to the fore. We never may proceed as if conditions were the same as when an act is performed, for the whole order of moving life seeks readjustment with our every thought and deed. It is not I, alone, the economy of whose life you have disturbed. IT IS THE WHOLE BODY POLITIC. What purpose then, in attempting to make adjustment with me, only, by words of confession. Oh, can't you SEE?" she cried; "Wisdom IS MORE MOVING THAN ANY MOTION. It is our experience, transmuted beyond all connection with circumstance, that we build our lives into ourselves and others. Of what value will it be to anybody to give such confession to the world, and yourself to condemnation by man-made law, when you can work out GOD-LAW in life, respected and revered. However, I will say this thing to you," she continued, seeming to tower above him as she spoke. "If, after two minutes of THOUGHT unmixed with any hysterical phantasy that you are making atonement for what life has impressed beyond such possibility, you believe that confession will save your soul unto yourself, and if you believe such a salvation is of more value than saving it unto humanity, retail this history and accept the man-made penalty. I RISE ABOVE THE SHAME OF CIRCUMSTANCE."

They stood silent. The stillness was breathless,—one of the rare moments of suspended activities in busy city life, before the rush and roar begin again.

Then he spoke.

"I cannot," he said. "I accept your philosophy with my judgment, but silence is driving me mad. I must speak."

"So be it," she replied, and watched him as he left the room and closed the door.

Chapter XXI.

There was silence for a long, long while.

"He was crucified, dead and buried," she said at length. "So have I been."

Again there was stillness and it was long before she spoke.

"He descended into hell and when He rose from the dead, it was in harmony, at One with God."

She went downstairs into the room where, in days gone by, she had made supreme THE PRESENCE to herself before IT had become omnipresent with her whether in busy marts or crowded trains. As she left the little haven of rest, she heard steps upon the stairs, leading to her apartments, and found Mr. Thurston at the door.

"Mary Ellen," he said, "I revere you as a saint, who has borne all things. For your sake I will keep silent, though it rend my heart and craze my brain."

"There is one more thing you may do for me," she said. "Forgive yourself. Not only will that change your life; it will relieve me of the dense atmosphere of your constant recollection. Let only the value of this experience remain to you and me to be used in helpful solution of others' problems."

"My friend! My noble friend," he said, and turned and went away.

Again she sat in the stillness, alert in every fibre of her being, and swept her mind over the range of her understanding. Nothing there was found to cope with the situation which she faced.

"I rise about the shame of circumstance, when such need be. But this need not, and with THY WILL it shall not be," she said, within. "I must be alone to meet this crisis," she continued within herself. "Here I am liable to interruption. I am in the wilderness of conflicting ideas, and I must enter Paradise in Peace."

She took her hat and went down into the street, walking slowly and not at all as if with any destination. Pedestrians were few and far between, for storm clouds were piling high in the horizon and sharp flashes of lightning followed by menacing thunder were becoming more and more frequent.

"For years I have been learning the lesson of the masters, that I should serve," she thought. "Have I comprehended to the fulness, the value of that other lesson, that likewise I should be served that the balance of service be maintained. As I beat with the human pulse, so must the human pulse beat with mine. 'God alone suffices,' but it is LAW that His gifts are objectified through human means. *GOD, SEND ME CARLES!*"

She was passing the open door of a little church as she threw these words into the night. Only then did she notice that a wind had been rising steadily and now was surging into the fury of a hurricane. As she turned the corner, and came fully into the strength

of the gale, the sky suddenly seemed ripped asunder, with fire, from the rent clouds and deafening detonations filled the surrounding spaces. The hurricane swept into the building as into a funnel and flung her into the vestibule. The cloth of the altar was blown from its resting place, and enswathed her as she fell in the midst of a debris of breaking glass and falling candlesticks. Without pain, she felt herself sinking into a dreamless sleep as Carles Orchester's voice rang out sweet and clear,—

"Loved one, come down into the deep sleep with me."

The wind and storm died quite away and the moon crept out from behind the clouds into the blue of the rain-washed sky. An hour later, a policeman passed and seeing the open door, carefully closed it and went his way.

Chapter XXII.

The gray morning light crept through the broken panes of glass, and rested on the white altar cloth which lay in the small dark vestibule, confusing its outlines in shadows of varying intensity. Little by little these merged into more definite shapes, as sought out by the coming day, till, in the eastern sky, clothed in a glory of rose and amber, direct shafts of sparkling sunshine fell upon the fine linen on the floor.

As the beams sent their message through the covering, the form beneath it stirred,—the altar cloth was moved aside, and Mary Ellen looked full into the vision of the rising sun. Scarcely dishevelled by the strange experiences of the preceding hours, she knew not how many, she found her way into the street, faltering a little at first, but gaining confidence and strength, she went swiftly forward. No sense of exhaustion reminded her of her season of unconsciousnes to the world of events, or possible long fast. She was not even hungry, so powerful was the exhaltation of her experience.

So light was she of foot that her form seemed to move without effort; so radiant that the circumbiant air seemed filled with joy. She went swiftly on, and while yet the roseate hues of dawn infilled the amber in the sky of the morning called Sun-day, Carles Orchester appeared.

"Heart of my heart, I have been with you," he said.

"Yes, Carles," she responded, "Down in the deep sleep, below the hills of earth's shadow, together we awaited day. Illumination came to me, illumination came."

"Yes, heart of my heart, down in the deep sleep are many things made clear. Down in the deep sleep the sting of past experience is transmitted into the essence of the blessings that we pour upon mankind."

"I would not wish to forget all things, Carles, even with their attendant pain, I wish always to remember my loves, my trials turned to character—YOU."

"You will forget nothing, my own, the essence of which you have not fully manifested or spiritually sensed. You have expressed to the crucifixion and the death the ignominy of misapprehension and of persecution. You can never manifest to the fulness the power of loves, and these therefore, will live always with you more and more vitalized as your soul is fed. Loved one this call is of your soul to mine, finding me, you knew not where; and my instant recognition of your summons, as I set in my study, watching the lightning loom and flash, does it tell you as it tells me, heart of my heart, that in wisdom and understanding we may pledge our troth?"

"I love you, Carles," was her reply. "With all my life, I love you."

CONCLUSION.

Understanding went forth to find wisdom. Fools and knaves, yea, even knowledge strove to block her way, and lo, the very boulders they placed before her but paved her pathway unto wisdom's door.

The End.

I want to tell you that the plexus is awake. I am smiling to think the country has found out what it wants. It does not want to lose sight of the visible money power, but simply a change of personality. It will take the usual four years for it to get its spectacles adjusted. Meantime, the Progressives have a plenty to do.—S. M. Reeve, Brooklyn, N. Y.

I hear all sorts of lovely things about NAUTILUS. I send my copy (and many other magazines) to a lady in Sussex, Eng., an English woman, and she writes me, "It is the best of all!"—Cora Linn Daniels, Cross Roads Farm, Raymond, N. H.

You do me more good, Elizabeth, than any other New Thought writer, and I love them all. You're such a delightful mixture of the ideal and the everyday practical.—Mrs. George V. Dawson, Olinghouse, Nev.

If these friends get one-half the good out of Nautilus that I do I will be heartily thankful, and am sure that they will be, too.—Mrs. J. B. Wallace, Canaan, N. H.

EXPERIENCES IN SELF-HEALING BY NEW THOUGHT METHODS

A SYMPOSIUM

How Joaquin Miller Was Once Healed by aid of his Daughter, told by Henry Meade Bland; with stories of the healing of tuberculosis, pneumonia and eczema by New Thought means, told by Two Women Who Did It.

HOW JOAQUIN MILLER WAS HEALED

By Henry Meade Bland

▽ ▽ ▽

A PROLONGED illness of Joaquin Miller began in a slight indisposition in 1910. This continued through the summer into autumn and winter until the following March when he was so ill as to be unconscious. The malady was so long in getting hold of him that, when taken in hand by the physicians, it was wellnigh chronic. There were two things that helped to take him down—a long cold winter, and the fact that he had used his tremendous will-power to break an almost life-long habit of using intoxicants, which was begun when it was supposed tuberculosis had him in its grip. Thus while fighting a disease of the kidneys his constitution had to adjust itself to the new conditions of his habit.

Joaquin has always lived in austere simplicity at the Hights, his home east of Oakland, Cal. A constitution of iron has enabled him to live without the comforts which even the poor can command. But this is the way he has chosen to play the game of life, and he has insisted on this kind of a game.

The doctors in the Oakland Hospital diagnosed the case as paresis growing out of kidney and bladder trouble, and they said he could never get well. His daughter, Juanita, who teaches music in New York, was notified of the seriousness of the case, and came with alacrity to her father's bedside. She found him as one condemned to die. Joaquin believed his end had come. But in the face of the pessimism of doctors and friends, Juanita steeled herself and declared he should not die.

"He is going to get well," was her watchword.

She proceeded to back up her belief with sound optimism. The doctors sat back. They said medicine would do no good. All that could be given the patient, they said, was care and nursing; for they felt he had turned his face to the wall to die. Juanita Miller never flinched from the determination that her father should convalesce, and the poet himself—he loves Juanita—was finally won to her optimism.

"Well, if you insist," was his answer to her enthusiasm. Then she began to unload Joy in the sick room. The poet showed signs of rallying. "Just temporary," said the doctors; but the daughter knew better, and she worked steadily at her problem. She began to realize that her father was worrying in the environment of the hospital. She, therefore, determined to get him back to his forests and flowers on the Hights, as soon as it was possible to move. She knew he needed his old restful surroundings—the stars of his clear sky, as well as the stars of the cities lying at his feet around San Francisco Bay.

She knew, too, that he needed the revival of his wonderful will to bring him back to recovery—a will that had once brought him through Arctic snows from the Klondike in dead of winter, when the hardiest companions, the Esquimaux and their dogs, succumbed to the cold. With this will revived she had absolute faith that he would get well.

She dropped all medicines. Good, clean, wholesome diet with plenty of fresh air, sunshine, sleep, and joy—these were her stock in

trade. So she is bringing the aged poet steadily back to recovery. Every day now he is out in his fields watching the flowers and young trees grow, and directing the running of the farm. In the afternoon in his room overlook-Golden Gate he receives the long line of pilgrims to the Hights; for the Miller home is a shrine to which hundreds of poet-lovers, every week in the year, direct their steps. Taking it all in all the bringing of the aged poet back to health is the most remarkable case of the triumph of mind over matter.

EDITORIAL NOTE: This experience of the poet's occurred nearly three years ago. Now in February, 1913, comes the news that the Great Poet of the Sierras is dead. His body was cremated on the funeral pyre he made for it on the heights back of San Francisco. His soul rises like the phoenix, and his songs sing themselves in human hearts forever. Vale, all that he would forget; all else of him rises eternal.

ONE WAY OUT

BY MRS. M. H.

▽ ▽ ▽

MY MOTHER had gone to the other side by way of the "Great White Plague", and "they said" I was doomed to follow the same route.

For three successive winters "they" had prophesied that I would pass out about the time of the rising of the sap in the spring; or else at its going down in the fall.

But, somehow, like Banquo's ghost, I just wouldn't down.

I spent my summers in a high altitude, and took every kind of tonic and cough medicine warranted to cure, but received only temporary relief. As winter approached, I was forced to acknowledge that my hold on life was growing weaker each day.

But by means of a few fragments of Scripture, which I did not thoroughly understand, and a grim determination to give death a lively chase, I managed to keep my courage to the sticking point.

Once when almost on the verge of despair, I questioned a minister who chanced to be visiting with us, regarding his opinion of divine healing.

He answered in a rather lengthy, high-sounding if not learned speech, which simmered down meant merely that I should not pin my faith to these promises.

The day before Christmas was dark and gloomy, and I felt my optimism sinking to zero.

I dared not allow myself to remain in this state of feeling very long, so I hastened to put away the toys and trinkets that I was getting ready for Santa Claus, and started for a walk. With much difficulty I made my way to my husband's place of business where, almost exhausted, I sank into a chair.

Desiring some means of whiling away the time, I picked up a magazine—a sample copy—which some one had forgotten to carry away. The publication was a new one to me. I glanced hurriedly over its contents, stopping for a moment to puzzle over the meaning of its rather peculiar title, then settled down to read in dead earnest. In fact, I was so completely buried in its pages that I had to be reminded when the hour for closing the office arrived.

This was my introduction to New Thought. I was already benefited, for I felt that I had found the sesame that would open the way for me.

My first step toward finding the "way out" was to send in a subscription to my newly-found friend—the magazine.

I then proceeded to flood my room with fresh air, and to select a system of deep breathing exercises which I considered best suited to my particular case.

New Year's day I was joined by an equally enthusiastic friend, and together we took our first breathing exercise, followed by a short walk.

At first all this seemed mere child's play; but we persevered, growing more and more enthusiastic, till the time was looked forward to with real pleasure.

With thick wraps and rubbers over our shoes, we were prepared to meet the stormiest weather with no fear of cold.

By spring we thought little of a four-mile walk. In fact we raced along country roads, climbed hills—and, yes, actually rolled down them occasionally, like two foolish school girls.

I must confess that during these months our reputations as housekeepers suffered considerably. But in return we found that priceless gift—health.

THINGS ill got have ever bad success.—*Shakespeare.*

OUR ADVENTURES IN SELF-HEALING

BY A. B. T.

▽ ▽ ▽

WE HAVE had several experiences in self-healing and healing in my family that were quite satisfactory. I will relate one of each:

In my own case, I was taken ill with a severe attack of "La Grippe." My temperature was between 102 and 103 degrees. Head and eyes ached terribly, pulse about 140, with every indication of severe cold or pneumonia as chills had preceded the fever. My husband wanted me to have a physician called, but I was willing to try my New Thought teaching, so I asked my family to wait until I tried to get better without medical aid. I had an attack similar to this a few years before, and the memory of the sweating and doping process followed by the weakness of convalescence, and recuperation was not pleasant. If there was a better way I wanted to find it. My experience was entirely satisfactory. I went to my room and to bed, leaving directions that the air was to be made as pure as possible and comfortably warm, and I was to be undisturbed.

I undressed, and relaxed every muscle until my body seemed light as air; breathing deeply with mouth closed, inhaling and exhaling slowly. I told myself I was free from pain, and told myself mentally over and over that I was resting, resting, sweetly, easily, and that I would fall asleep, a sweet restful sleep, and would awaken feeling very much better, and that healing would come as fast as tissue could change and heal itself.

At the beginning of my self suggestions of rest and peace, if occasional twits of pain came I paid no attention to them, but went on with the suggestions. I soon fell into a restful sleep and must have slept three or four hours when I awoke feeling that I was yet quite ill, but in no way discouraged; and trying not to rouse wide awake. I went on with my suggestions that I was better and that when I awoke again I would be *very much* better.

The next awakening was after midnight, when I rejoiced to find my headache was gone. A weak, sore feeling remained throughout my entire body, but I found it to be an actual fact that I *was* better; and I joyfully went on with my suggestions. When morning came I had gained greatly. But I remained in bed that day because it was restful to do so. The next day, however, I was up, feeling scarcely a trace of my sickness. My former experience of "La Grippe" had lasted me almost a week, and with medical assistance, and no worse symptoms in the beginning; while the latter was a *complete* recovery in two days with no drugs. I drank only water and ate nothing until I felt the actual pangs of hunger, and then only a light diet, which was after I was up.

The second case of New Thought healing was that of my daughter, who was troubled with eczema breaking out—a place on each arm about the size of a dollar. I had used salves as recommended by our physician. These healed temporarily. Then the spots returned. I had a very dear friend—who had taken up a system of suggestive healing, graduated from the school. I showed her the spots on the child's arm. She looked at them, then looking full at the child assured her that they would get well right away and would trouble her no more, and from that moment she would forget they were there. "Is that true, mamma," asked my daughter turning to me. "That is true," I replied.

It seemed a settled fact in the child's mind.

I am ashamed to say I was somewhat surprised to find the spots gone in a few days. They had healed "as fast as tissues could change and heal itself," and there has been no return in more than five years. I am only a student in this matter. I seem to know when I am going to be able to help any one. Is it psychic foreknowledge, or is it the power of faith?

FOR WORLD PEACE

BY ELIZABETH TOWNE.

WE, the Rising Generations, want a World Agreement for Universal Peace.

We want our war vessels and battleships disarmed and turned into a Public University of Travel, a White Fleet of Peace that will tour the world every year.

We want these ships manned by the best instructors in Foreign Art, Literature, Travel, History, Live Languages, Sociology, Human Nature and Universal Brotherhood.

We want the students selected by all-around merit from the graduates of Public High Schools and Industrial High Schools of all States.

We want this postgraduate year of travel given at the expense of the nation, the students co-operating systematically in all the work done aboard ship.

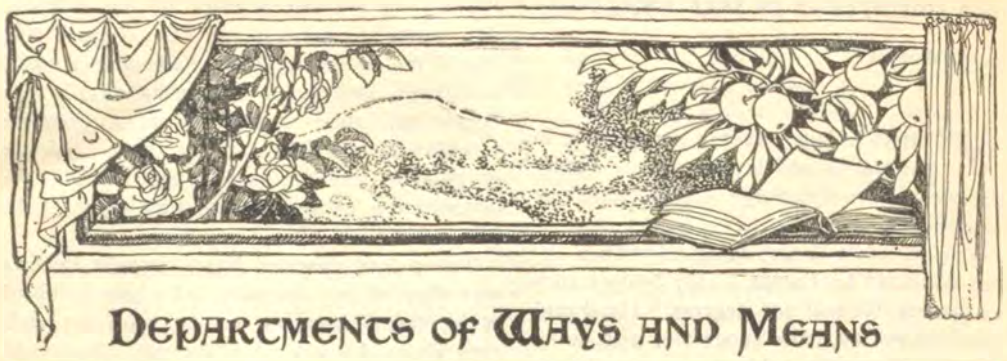
We believe in these things.

We pray for them.

We talk them.

We work for them.

We vote to this end.



Departments of Ways and Means

For the advancement of the individual in all the relations of life. Affording a clearing house of Ideas evolved through practical use of New Thought in thousands of individual problems of every kind. Conducted by the editors and contributed to by NAUTILUS readers everywhere, these departments afford a most valuable symposium for a "copious unlocking of energies by ideas"—as William James puts it.

Things That Make for Success

A Correspondence Department of Ways and Means Conducted by the Editors.

If you have discovered something that makes for success, or if you have seen some one find and surmount, or remove an obstacle to success, let us hear about it.

We are publishing herein many bright thoughts from our readers, each over the name of the writer, unless otherwise directed by the author.

Letters for this department which must not be too long, should be plainly written on one side of the paper only and should not be mixed up with other matter of any description.

To the writer of the most helpful success letter published (as a whole or in part) in this department of any number of the magazine, we will send THE NAUTILUS for two years, to any address, or two addresses, he may designate.

To the writer of the most helpful success letter printed in six months, we will send $5.00 in money in addition to the subscriptions. Prize winners announced in number following publication of their letters.

EDITORS.

Success Letter No. 425.

We are hailing *Nautilus* with delight, my husband and I— for we think it has brought us much good luck. Just before the holidays my husband decided to close out some goods which had caused a dragging sale for several years.

We put out bills and advertisements—I say *we*, because all printed matter is handed over for my criticism before going to press—and cut down prices as much as possible.

The object was to close out $921 worth of old goods with a profit of $200. I made every clerk and my husband promise to make affirmations for themselves and others. Oh, it was fun! I helped clerk when the rush came and never enjoyed anything more. When a customer came in to look for goods, we would keep saying to ourselves, "Buy it, buy it," over and over, and in nine cases out of ten we made sales.

At the end of the holidays the old sales had amounted to $980. So you see we are very grateful for *Nautilus'* suggestions—they certainly brought us success.—A. M. C.

Success Letter No. 426.

Have each day complete in itself as near as possible. Do not leave until tomorrow what can conveniently be done today. Plan your work and work according to your plan. One thing at a time and that done quickly and well. Divide your work up for the day, the *most* important and the unimportant. Make today a preparation for tomorrow. Divide each job into sections and endeavor to *concentrate* on each section. Get right, then go straight ahead. Do your best where you are, don't worry about what you have done, or what you are going to do. Try to cultivate the habit of confidence, not to admit failure. Be courteous to all, intimate with few. Cultivate optimism, not pessimism. Cultivate a liking for your work, so as to find fresh ways and means. Set apart a short time each day for mental exercise and for physical exercise. Don't keep the muscles tense but relax when possible. Cultivate deep breathing. Avoid foods that clog the system. Eat to live, don't live to eat.—W. H. GRIFFIN.

Success Letter No. 427.

Just as a general has his enemies to fight against, so have we to fight against numerous

obstacles that appear on our way to that kingdom of happiness and prosperity. If the general wins, he receives the applause of his country. And if we win, we receive the laurel of success and consequently are happy.

But how can we be successful? This is the problem that we are to solve. The obstacles are many, it is true, but everyone of them has a special "dose," which will surely remove it forever.

It is for me now to tell you only the means that will overcome the obstacles:

1. Depend upon your own body, thought and soul.
2. Never trust to luck, for it usually brings one to ruin.
3. Take only good advice and never give bad.
4. Always mind your own business and never envy others.
5. Erase the word "tomorrow" from your vocabulary.
6. Do not drink, chew or smoke.
7. Exercise mentally or physically whenever possible.
8. Be honest, cheerful, truthful, civil and generous.
9. Read good books and papers.
10. Love your God and country.
11. Help those who need your help.
12. Love all.
13. When you work, work for the good of your employer.

Well, this is enough for the present; but remember, that if you follow them carefully, you may be sure that success will quickly run towards you and then it would be your part to prepare a good reception for her.—MARIANO AMPIL, Manila, P. I.

Success Letter No. 428.

Some years ago, having been thrown entirely upon my own resources, and with greatly impaired health, I took up the problem of life with the firm belief that success could be attained. The foundation thought for my effort was that "God helps those who try to help themselves." He has not failed me.

I decided to do each day whatever came to me; do it well, and never leave until tomorrow what might be met today, thereby keeping in readiness for each day's developments.

Then I lived within my means. If the seeming needs of today could not be met without sacrifice, I waited until tomorrow, or even next week. I found time always kindly and considerate.

Twenty years have passed. I have maintained myself and home, to the average of common humanity, have as personal friends the best citizens around me, am happy, contented, and have no fears for the future. Success can be attained if YOU will.—AN IOWA WOMAN.

Success Letter No. 429.

I am a young girl, and had always been moody and extremely sensitive. When I went out in what people call "Society," I was decidedly not popular. I was timid and was neglected, sometimes snubbed. I suffered acutely. After a time I became perfectly indifferent.

One day while looking over some books of my father's, I came across a copy of "How to Awaken the Solar Plexus." I read it, then reread it. It made me think, and think hard. At last I realized it was *I*, not other people, who ruled my moods, and if ever there was to be a change for the better in my make-up, it was up to me to make it. I commenced to try. I thought "Love" morning, noon and night. I would slip and fall back, but by pure grit would get up and go on until at last I am happy. I have found that love, sympathy and an interest in others and in everything makes the world lots brighter.—A READER FROM NEW MEXICO.

Success Letter No. 430.

Recipe for Success: Study yourself well, determine what is best for you, get a definite object in view, build up a frame of mind to deserve it, and then, with persistent moral courage let the chief pleasure and joy of your life be to pursue the object desired.—JOHN A. REMY, Lawyer, Guthrie, Okla.

THE PRIZE WINNER for March is H. S. Levalley. The voting was tied between letter No. 420 and No. 424. The editor is casting the deciding vote for No. 424 because it contains so much practical wisdom in condensed form.—W. E. T.

May I take this opportunity of saying how much heartfelt satisfaction I take in reading these back numbers. Every message seems direct to me. I find great spiritual help in your vigorous, inspiring, interesting articles, vibrant with full strong life, manifested in the very best lines.—MRS. MARION TURBAN, 3428 20th Ave., South Minneapolis, Minn.

The Nautilus is an old friend which has ever consoled and strengthened. Have been more or less conversant with it since 1904. I believe I owe my life to it.—M. L. POWELL, R. F. D. No. 1, Belmont, N. Y.



Friends, the Wind blows toward the new heaven on earth! We are all wafting that way. If you are not TOO BUSY you can see such indications all about you every day. And every paper and magazine you pick up contains little straws that show it. Here are a few the editor and some of our friends have culled while reading the daily papers and weekly reviews, etc., along with a brief digest of current magazines by the editor. We shall be glad to have our readers keep an eye out for other Straws that Show the way the clean Wind Blows, sending us any items they may think suitable for this column of very brief mention. —E. T.

THE EDITOR'S COURSE OF READING: Did you read that article on "Advertising Goodness" in February *Everybody's*, full of Gerald Stanley Lee's quaint humor and original views? Don't miss it. And you owe it to your country to read carefully that series of articles "The Remedy" by Thomas W. Lawson, that are appearing in *Everybody's*. For a little gaiety and human nature, read "The Autobiography of a Mother-in-Law," in *Saturday Evening Post* for March eighth, and for more human nature and inspiration read "Playing to Fame," in the *Post* for February 22nd., Pierre Key's sketches of famous musicians, and some who are not famous. On page 72 of March *Ladies' Home Journal*, appears a helpful article on "Desk Exercises for Business Girls" that every stenographer ought to read, whether she is a girl or a man. For an interesting glimpse of the sort of peoples that are going into the great American melting pot, read "Humor and Pathos of Ellis Island" in *The Strand* for February. If you are still behind the procession on the subject of woman's rights, don't fail to read that most interesting article, "What California Women Did With Their Ballots," in March number of *Pictorial Review*. To help you enlarge your own life, read "How to Study and Enjoy Pictures," by Charles H. Caffin, lecturer in the Pennsylvania Academy of Fine Arts and Yale School of Fine Arts, in the *Delineator* for March. Read that square-deal-to-the-farmer article on "Ready Money for the Farmer," by Frank Parker Stockbridge in March *Hearst's Magazine*, and don't miss that review of the book of the month, Arnold Bennett's "Your United States." And read "A City Health Pilot" in March *World's Work*. Read Marshall Dana's story of what Oregon is doing in making earth education a factor in the human garden—"Growing Things," in *The Sunset Monthly* for March. Better subscribe for that magazine and get acquainted with what is being done toward the Panama Exposition, and lay your lines to go out there in 1915. Read "Better Babies" in *Woman's Home Companion* for March. Are you reading "Germany and the Germans from an American Point of View," Price Collier's series now running in *Scribner's Magazine?* If not, do it! Go, all ye purists, read "Scotticisms and Americanisms" by Thomas Lounsbury in *Harper's* for February, and perhaps you will be more lenient in your judgment of those who coin words and slang phrases that may live after you are dust. Get acquainted with the Woodrow Wilson family, in March *Good Housekeeping*, and read "Making the Most of Childhood" by H. Addington Bruce in the same number. Read Maurice Low on "What is Socialism," in *North American Review* for January and February, and read that Chinaman's article on "China's Revolution and Its Effect" in the February number. For gardening hints and spring renovating ideas, read *House and Garden* for March In February *Craftsman* was a most interesting story of the municipal theater and stock company called "The Northampton Players" at Northampton, Mass.; read it and then see if you can't get your community started toward a work of this sort. Read "The Negro's Contributions to the Music of America" in March *Craftsman*. By the way, the best statement of the causes of the Balkan war appears in a page article in section three of the *New York Press* for Sunday morning, Oct. 27th last, in an article by Prof. Michael I. Pupin of Columbia. You can doubtless find this article in your library files. The strongest serial stories that are running in current magazines, so far as I know, are that refreshing novel, "T. Tembarom," by Frances Hodgson Burnett that is now running in *Century;* and "The Penalty" by Gouverneur Morris—the story of a girl who liked to keep men dangling. Read Burton Hendrick's "Jewish Invasion of America" in March *McClure's*. Stories for young people? Give them *St. Nicholas Magazine* by all means. There are lots of good nature studies and items of practical interest, as well as stories. It ought to be in every family in the land. —*Elizabeth Towne.*

Denver is certainly ahead on a line less likely to be predicted. The Mothers' Congress has for some time past employed a most competent and charming woman, Mrs. Noble, to give special instruction in the public schools to clubs of girls as to the cares and duties that lay before them; and now the school board is to perfect this undertaking. The objects of this work are threefold: industrial, educational, and social. The girls are to choose their vocations, and to be given advice and instruction therein; but all are to have special courses in the line of their great work as wives and mothers.—CHARLOTTE PERKINS GILMAN in *The Forerunner.*

The destruction of a twenty-mile wall partly surrounding the city of Canton, China, has been begun by Republican soldiers, according to a dispatch of the first. The wall is seventy-five feet wide and thirty feet high, and was built about 200 B. C. A boulevard is to be built of the stone and mortar.—*The Public.*

THE FAMILY COUNSEL

A DEPARTMENT OF
CONSULTATION AND SUGGESTION.
CONDUCTED BY ELIZABETH TOWNE.

"Oh, wad some power the giftie gie us
To see oursely's as ithers see us;
It wad frae mony a blunder free us;
And foolish notion."

In this department I (and sometimes William in my stead) reply to the 1001 odds and ends of life problems and home interests which are presented to me, answers to which are not of general enough interest to make them suitable for the regular reading pages of Nautilus. Every reader is welcome to what advice and suggestion we can give. If you are in a hurry for your answer enclose with your query a stamped, self-addressed envelope with four cents extra in stamps and Madge will mail you a copy of the dictated answer. Do not write subscription orders or other matter on the same sheet with Family Counsel matters. Observe these requirements strictly—if you can't obey me in these small requirements how shall you obey God and be blest?

ELIZABETH TOWNE.

B. M.—Such an idea is too foolish to even consider! Nobody owns a penny's worth of interest in *The Nautilus* except Elizabeth Towne, William E. Towne and Chester Holt Struble—who is my son. And nobody holds a mortgage on *Nautilus* or The Elizabeth Towne Company, or the Elizabeth Towne property of even five cents. The Catholic church owns no interest in *Nautilus*, direct or otherwise. Moreover, no Catholic church nor Catholic institution nor Catholic person has ever approached us or intimated in any way that he or his church would like to own an interest in *Nautilus*. Still more than that, every once in a while some Catholic priest takes occasion to tell his people how very wicked *Nautilus* and New Thought is! A still more absurd rumor that I heard in New York ran to the effect that Elizabeth Towne had been picked out to become the head of the Christian Science church, to succeed Mrs. Eddy. This, too, has its basis in absolutely thin air. You may depend upon one thing, that whatever Elizabeth Towne does will be done right out in the broad open sunlight. When anybody gets a mortgage on *Nautilus* or on me, you will hear about it right in the editorial columns of the magazine. It will be interesting to know just where you heard that rumor, and just how it arose. Won't you please trace it down as far back as you can, and let me know exactly through what hands it came. I fancy you will not go very far until you realize that it comes out of hot air and nothing else.

MARGARET.—You say that two of the most important things in the world for a married woman to know are these: "How to avoid bringing into the world a freak of nature, and how to endow her offspring with a well balanced character." But your second need includes your first one, and the first one is distinctly a neglible quantity. If you ever rode the bicycle you know that when you tried to "avoid" a certain stone in the road you ran right into that stone. When you tried to ride in the middle of the clear road you had no trouble whatever about the stone. It is a fact that whatever we look upon we are attracted toward. As Job said: "I feared a great fear, and it came upon me." It is *natural* for a woman to bring forth perfect children, and nothing else is natural. She will bring forth perfect children every time, unless in some way she is badly interfered with. Given a healthy father and a healthy mother, there is not one chance in a billion that the child will not be perfectly healthy and normal. And that one chance depends upon some catastrophe of the sort that is not liable to happen in a thousand lifetimes. Dismiss that side of it entirely from your mind, and bend your energies upon living a happy, healthy, normal life, and thinking the highest and best thoughts. High thinking and moderately low living is the keynote. Observe moderation in all things, and there is hardly a possibility of anything else but a splendid child. Don't worry too much about pre-natal culture. You may depend that *animal instinct plus "race belief"* will take care of your pre-natal culture, provided you do your part toward high thinking and moderately low living. The healthier and happier the parents are, the better chance the child will have. *But what the child inherits after birth* is of infinitely more value in fixing its character than all the pre-natal influences you can conjure up. Read "Tokology," by Alice B. Stockham, M. D., but use it very moderately indeed. And don't fail to read Dr. Larson's little 25c book, "The Mother as a World Power." Also read "Religious Education for New Thought Children," by Helen Rhodes-Wallace. If you want normal children, look first to your health and to the health of the father. The clean, healthy child should begin with healthy parents. But this is only the smallest part of making a clean, healthy grown-up. The rest all lies in what the child "inherits" from parents, other children, schools, books and society in the first ten years of its life; *plus* what the child is trained to do with its knowledge as it comes. It takes a judicious blend of love, knowledge and disciplined action, to make a child the father of a splendid grown-up.

F. B.—Yes, it is just possible that it would have been better if you had had it out with your mother-in-law in the beginning. It is likewise just possible that it might be a good plan to have it out with her now. Remember that having it out with a person must be done once for all and NEVER referred to again. And it must be an absolutely thorough job, the whole truth told; and it must be closed with a wiping off of the slate, and an expressed determination to begin over again and live love instead of the other thing. I know perfectly well that you are exaggerating the "misery" that your mother-in-law gave your husband. He didn't mind her half as much as you did. He grew up with her, he knew how to make allowances because he *loved* her more or less. Love covereth a

multitude of sins. The trouble with you is you don't love her, and you don't try to love her. It is easier not to. And her faults and failings make an unfailing subject of conversation. Conversation in your mind if not with your friends. Cut it out! Even these idle words of discussion of unpleasant things shall ye give account of in the day of judgment. AND EVERY DAY IS THE DAY OF JUDGMENT. You are sowing within your own mind, your own being, the seeds of the same things you see manifested in her. Cut it out! Live love. Remember that others are even as you—that they are one with the same Father and that they are trying just as hard as you are trying to do right and be right. The trouble with us all is that we do not understand. If we did there would be nothing to forgive and we would love everybody. Here's health, happiness and prosperity to you and yours. You certainly have a rich memory of your husband. I should think you would be grateful to his mother for simply giving him birth even if she never did anything else.

S. B.—I am very much inclined to think that your roomers' excuses given you for leaving your house are not the true ones. If you made your home pleasant enough and neat enough and clean enough and sweet enough all through, all the gossips in your neighborhood couldn't drag your roomers or tenants away. If I were in your place I would put my energies into making a lovely attractive home for my tenants. And this means that your home must not only be clean as a pin and orderly and sweet and comfortable, but your *MENTAL ATMOSPHERE* must be radiant and attractive. *NEVER* talk about your troubles or the unpleasant things that have happened to you in the past. *MAKE LIGHT* OF THEM TO YOURSELF, and put them out of your mind. Displace them in your mind by thinking of beautiful things. There is nothing that will turn people away so quickly as to have a continual stream of unpleasant experiences pouring out around them, and unpleasant gossip about neighbors, and grumbling of all sorts. Get into the spirit of New Thought and SHINE! And remember that you cannot do very much by merely reading New Thought books. *YOU MUST PRACTICE.* Practice makes perfect and nothing else takes its place. Let patience have her perfect work, through practice, practice, practice. It is the chief end of a landlady to be neither seen nor heard *EXCEPT WHEN SHE IS WANTED.* And then she should be a cheerful listener, never a chatterer. By the way go to your public library and look at the May number of *Ladies' Home Journal.* Read "How I Made Men Come to Me," the story of a timid self-conscious girl who taught herself the fine art of being a good listener. Learn never to talk about things that are not pleasant, and not to talk about pleasant things until you are sure that other people *WANT* you to! This fine art along with the fine art of keeping a clean and sweet smelling house, are the secrets of the successful landlady. You can master them, if you will practice. Go in to win and stick to it.

Circle of Whole-World Healing

Conducted by THE EDITORS

Would you be at peace? Speak peace to the world.

Would you be healed? Speak health to the world.

Would you be loved? Speak love to the world.

Would you be successful? Speak success to the world.

For all the world is so closely akin that not one individual may realize his high desire except all the world share it with him.

And every Good Word you send into the world is a silent, mighty power working for Peace, Health, Love, Joy, Success to all the World—

Including yourself.

Will you join all the readers and the editors of *The Nautilus* in daily periods of Whole World Healing? No membership fees or special duties, no joining of anything but a spiritual movement. The entire visible sign and direction of this Circle of Healing appears in this Column, in each number of *The Nautilus.* You join the Circle in Thought only. You are free to secede when and how you choose.

No duties are attached and only one privilege. That of holding your own version of the thought expressed herewith, sending it out to all the world each night before you sleep, and as many times during the day as you think of it.

Each number of *The Nautilus* will carry in this column the thought to be used daily until the next number appears.

The emolument of membership in this Circle is *The Cosmic Consciousness,*

Which includes Health, Happiness, and Prosperity to every creature—THE EDITOR.

* * *

Key Thought for Daily Meditation

Nothing is secure but life, transition, the energizing spirit

—Emerson.



A Cosy Corner Department where everybody chats and the Recording Angel puts down what she can find room for.

From the Michigan Progressives:

You may be interested to know that Michigan held in this city one of the most creditable political state conventions that was ever held. One that is to the credit of every person who stands for the principles of the National Progressive Platform, and we hope this spring to put up the best fight, and make a showing for the party that shall be to the everlasting credit of the party and for Michigan.

All eyes are upon Michigan and the showing she makes this spring, and much of the strength of the party in the future depends upon us at the present time. We drove a wedge on Wednesday last that has made the people sit up and take notice, and we have only begun. Just watch us. No one dreamed of our strength until they saw our parade, which was not planned but an impromptu affair, pulled off when many were working on committees and still at dinner. It simply took some of them off their feet.

Our convention was followed by one of the best banquets that was ever served here. (From many points of view.) Michigan has not yet given the women their proper place, but they will soon be compelled to.—ADDIE R. BURT, Ass't Secy. Calhoun Co. Nat. Prog. Party, Battle Creek, Mich.

New Thought News:

A fourth anniversary was celebrated February 5, by the Stoughton New Thought Center, Mrs. L. Augusta Capen, leader. Addresses were made by members of the local pulpit and press, also by several other speakers from societies in adjoining towns, who came to participate in the celebration. A collation was served by three charter members who were present. A birthday cake, decorated with the words, "The New Thought Center," and lighted by four candles, was cut and a general good time followed. Mrs. Capen is located at 72 Seaver street, and will gladly welcome all New Thoughters who may call.—HARRIETT E. BRAZEE, 7 Temple St., Boston, Secy. N. E. Fed.

More New Thought Centers in New York:

There are one or two centers you did not mention, which I send you:

Mrs. Maud Pratt Crawford, 383 Central Park West. Tuesday evening.

The Dr. Julia Seton Sears' Club, East 43d street. President, Isadore Jaros; vice-president, Mrs. E. L. Silverwood; secretary, Miss T. Brach; treasurer, John C. Quinn.

The New Thought Church and School, Dr. Julia Seton Sears, founder, 13 East 43d street. Republic Theater. Sundays, 11 a. m.

The Brooklyn New Thought Center, 76 Hanson place. Mrs. Mason, president. Services Sundays, Tuesdays, 3.30 p. m.

Church of the Healing Christ. Experience meeting, Wednesdays, 8.15 p. m., at Trinity Hall, 305 Madison avenue.

I am connected with all of these, putting in my oar to help the good boat along. All work for God and Humanity is my work, you know. And I'm not in it for the dollars, but for the glory of God, and the good of His kingdom.—MRS. ELIZABETH L. SILVERWOOD, 162 West 66th street, New York City.

The Next N. T. A. Convention in Detroit:

The first steps toward the preparatory work for the coming convention of the National New Thought Alliance have already been taken, and Mr. Alfred Tomson, the national secretary, expects to arrive in Detroit about March 7, to begin actively to lay the foundation for the largest and best convention yet held. Detroit's well-known appellation of "The Convention City," will help to make this easy, as well as its central location, and friends of *Nautilus* and Elizabeth, the well beloved, may look forward to something more satisfying than the merely printed word.—BESSIE KING, Cor. Secy., D. N. T. A., 318 Woodward Ave., Detroit, Mich.

A Plan to Abolish the High Cost of Living:

According to Edmund Thery, the French economist, the maintenance of Europe's armed peace footing during the last twenty-five years was twenty-nine billion dollars in money and constantly excluded with productive industry one hundred and ninety-five thousand officers and three million, eight hundred thousand men. Add to this the billions in money (not counting the lives lost, property destroyed and men kept out of productive employment), that has been paid by the United States for war purposes during the last half century, and the approximate cost of the war budget of the world for that period will appear.

This exhibit is made for the purpose of calling serious attention to a single factor that will place the world on a permanent peace basis. To bring about universal peace in a decent and becoming manner, the president of the United States should say to each of the ambassadors and ministers at Washington, "If your government will pay one equal share of the cost of the Panama Canal, together with one equal share of the cost of maintenance and operation, your ships may pass through the Panama Canal on the same terms and conditions as the ships of the United States."

The acceptance of this offer by foreign governments will obviate the necessity for costly fortifications at each entrance to the Panama Canal. It will also enable the United States and other nations as well to at once begin reducing their military and naval strength. Then the turrets, guns and armor plates that now load dreadnaughts and battle ships to the

danger line may be put ashore and the dismantled ships, together with their transports, may be converted into a merchant marine. Then the converted ships and transports should be apraised and turned over to an International Syndicate, having an authorized capital equal to the value of the converted fleet and transports, plus the value of all the merchant ships and ship yards in the world.

To round out and complete this altruistic work, the ports of all nations that are in the Syndicate should be made free to its ships merchandise and men. Let the angel of justice and mercy dominate this spirit of International Comity, and the high cost of living will disappear from the world. Then life will be easier, the world will be better because the spirit of altruism is abroad in the world.—CHARLES HAMILTON MERRY, Los Angeles.

Why Not a House of Women:

"The sentiment for the popular election of senators is growing very fast, but why have two legislative bodies composed of the same kind of representatives elected in the same way? Why not abolish the Senate as it now exists and substitute for it a house of women representatives, elected by the popular vote of the women, to co-operate with the house of men representatives jointly legislating for the people."

This was clipped from a local newspaper. I believe that the idea is basic and feasible. I think that such a system could be put into operation almost immediately (in a limited way) without waiting for constitutional amendments. If the various women's organizations, social and civic, would send delegates to Washington to be present during sessions of Congress, organize and hold their own sessions as the Women's House of Representatives, discuss and pass upon all important measures before Congress and originate new laws, such an organization would, I believe, exert a very great influence from the beginning with increasing power that would ultimately result in their becoming legal representatives, with equal powers with the men.

I have presented the skeleton of the idea only. Think it over and if it appeals to you as rational and practical you have the ability and the means to fill in the details and give it publicity. I know of no better medium for presenting new ideas to thinking people than your wide-awake, up-to-date journal, *Nautilus*. —J. O. GRAULUND, Los Angeles, Cal.

More Progressive Prophecies:

I was a delegate to the Progressive convention, in August, and regret very much that I did not know you and Mr. Towne were there, so I could have met you. I afterward ran for Congress on that ticket in my home district.

I very much like your stand, in *Nautilus*, on the Progressive Party movement. And as to your prophecy, I verily believe it was the divine purpose that Roosevelt should be the president this year, and the vast majority of the people wanted him. He was defeated only because so many thought there could be no chance for his election, and, though they preferred him to all others, did not vote for him. In my own district here he was overwhelmingly the preference. But the standpat press everlastingly drummed it into voters that the fight was between Taft and Wilson, so the most of the Roosevelt voters voted for Taft or Wilson. In other words, it was the "band wagon" influence that kept T. R. from getting what rightly belonged to him. It will be different next time. I am a member of the state committee, in my state, and am doing what I can to build up the party organization for the next campaign. It is now just about a year since I opened correspondence with you, and started on your four "Lessons." I feel that the year 1912 has been a very eventful one for me individually. I have been built up within, and lifted out of Bunyan's "slough of despond" almost completely. The full demonstration of "Circumstances Made to Order" has not yet come. But I am trying very hard to claim a complete inner deliverance, with the full knowledge that if it comes within it must work out into objective manifestation.—REV. COLUMBUS BRADFORD, Kinderpost, Mo.

We Wonder:

The fact, as you state, that Wilson was elected president with less votes than Bryan received when he was defeated is significant; so also is the fact that in 1912 Roosevelt and Taft combined received less votes than either of them did when they were elected; while the Socialist vote more than doubled. The further fact that in 1912 we had two new states voting for president and had woman's suffrage in several other states would indicate that a large number of the American voters had "gone into the Silence" to see where they were at politically and didn't come out of it in time to vote. This can only mean that they are disgusted with the two older parties and are awaiting evidence of sincerity in the two newer parties. And we will surely hear from them in the coming years.

The ultimate triumph of Socialism seems to me to be inevitable because of its international character and its vast educative literature. But greater than these and dearer to the hearts of all Socialists is that universal spirit of comedraship and brotherhood that enables us to "clasp hands around the world." A victory for Socialism anywhere on earth is our victory whether it be in China, Germany, or the jungles of Pittsburg.

While I am a Socialist, I am not blind to the great good being done by the Progressive party in helping to break down old party prejudices and paving the way for the advent of Socialism. In fact the Progressive platform contains many of the trimmings of the Socialist platform, but none of its foundation. While the Progressives make no suggestions that the exploiters get off the backs of the producers, they do propose to put a little more padding under the saddle, so as to give the producer's back a chance to recover from its saddle sores, and incidentally to add to the comfort of the rider, even a rough rider. Still they are

(Continued on Page 66.)

No, the Claims of Sanatogen Are Not Exaggerated.

What Are Calories?

Query: *I have heard it said that the composition of Sanatogen is kept secret, that a dollar's worth of wheat flour has many times more calories than a dollar's worth of Sanatogen, and that your claims generally are exaggerated. I have been taking Sanatogen and it has helped me, but such criticism puzzles me.*

Answer: *We have received several letters similar to this. Probably others have heard similar criticisms. It is for their benefit as well as for the information and enlightenment of the general reader that we present the following facts, so that "He who runs may read."*

FROM the date of its origin in Germany, fifteen years ago, the exact composition of Sanatogen has been published in booklets, advertisements, in letters, and in fact, whenever and wherever occasion offered. Moreover, this composition is stated plainly on a leaflet that is wrapped around every packet of Sanatogen sold to the public. So you see the assertion that we are hiding the composition of Sanatogen is plainly untrue.

While it is correct to say that a dollar's worth of flour has many times more calories than a dollar's worth of Sanatogen, it is likewise true that a dollar's worth of oleomargarine has many times more calories than a dollar's worth of finest steak, and a pound of laundry soap or lard has just as many calories as fifty eggs.

Caloric value is *not* food value. It simply expresses the heat or energy producing value of a given substance. It is neither scientific, nor correct to attempt to express food value simply in terms of calories. A calorie is only a measure of heat, representing the amount of heat that a food can produce in the body or outside the body, *provided* it can be digested. A food substance can be high in *caloric* value, yet on account of the difficulty of its digestion be very poor in *nutrient* value. The most valuable and vitally necessary portion of the food in health or in disease is that which repairs tissue waste or builds new tissue. Without it the body dies. Such portion of the food is called *protein*. Sugar, starch and fat do not build tissue or repair it. They do furnish fuel to produce energy. Hence protein has true nutrient value, but the other kinds of food *only* energy value. To assert that the caloric or energy value of a food means the same thing as its nutrient value is deceptive, and is contrary to fact.

Sanatogen is a *scientific food* for those who are run down or nervous. It is not intended to replace daily food, but to be *given with it*. Sanatogen is a scientific compound, designed to act as a *help* to nutrition, endowed for that purpose with special nutritive and tonic properties not found in every-day foods. In point of easy and perfect digestion Sanatogen is not approached by even the most easily digested ordinary food. As a reconstructor of nervous energy Sanatogen stands in a class by itself.

Are our claims for Sanatogen exaggerated? Any claims made for a substance intended to promote health must be capable of proof in two ways. They must first of all be in harmony with known scientific facts. Second, they must have been verified by actual experience; this is to say, competent observers must have seen actual evidence of the results claimed for such substance. How does Sanatogen stand in this respect?

As you know, Sanatogen is an original chemical compound of about 95% purest albumen of milk (protein) and 5% glycerophosphate of sodium. The two substances form a chemical unison so original and useful in its design that it has been granted Letters Patent in nearly every civilized country. We claim that this compound is able to produce superior results upon digestion and assimilation, upon nutrition, and that, above all, it is capable of acting as a tonic upon the nervous system. Can this claim bear theoretical investigation? How does Sanatogen actually behave in the human system? Has this question ever been scientifically investigated? Has it ever been shown that the human organism takes up the phosphorus of Sanatogen better than it would take up the inorganic kinds of phosphorus?

Yes, most emphatically, such investigations have been made by physicians of high reputation. One of these, by Professor Tunnicliffe of King's College, London, was read before the International Congress of Medicine in 1906. This authority found that the taking of Sanatogen was followed by most remarkable increase of phosphorus and of protein in the system. Not only was this increase due to the constituents of San-

atogen themselves, but it was clearly shown that Sanatogen so acted on the other foods taken with it that the system appropriated from them much more protein and phosphorus than it did under a diet without Sanatogen.

Now this proves very definitely that Sanatogen acts first of all as a cell food, and second as a purveyor of phosphorus to the nervous system. Similar investigations were made by several other scientists and with equally definite results.

So here we have a scientific basis—one of several—for our claim that Sanatogen does invigorate the nervous system, since debility of the nervous system is very often, if not always, dependent upon a loss or deficiency of phosphorus, and if the system can be brought to absorb with the aid of Sanatogen more organic phosphorus than it is able, unaided, to extract from the ordinary food, a strengthening and invigorating of the whole nervous apparatus is the natural and logical result. If we can bring the body to absorb more albumen (protein) through the blood into the body cells, we inevitably increase the efficiency, endurance, and resistive force of the organism.

Now as to the *practical* results. The final test of the efficiency of any preparation lies in the *crucible of experience*. Sometimes a product is right in theory but fails lamentably in practice. What is Sanatogen's record of achievement in actual practice? The medical profession of five continents have tried it, are using it, and surely their experience, their opinion, should count. We have received by actual count over 16,000 original letters from physicians who have themselves watched the beneficial effect of Sanatogen. There have appeared in the leading medical journals of the world over 120 original contributions by members of the medical profession, including authorities of world-wide renown, detailing the good results of Sanatogen in a variety of conditions.

From this authoritative material we have drawn the claims we make on behalf of Sanatogen. When we say that Sanatogen will invigorate and revitalize the nervous system we do not say it simply because we fancy it will, but because from the authoritative reports which we have received we feel *there can be no doubt* that it will do these things. When we say that Sanatogen will be of remarkable benefit to frail and anemic people, we say this because we have back of us the incontrovertible evidence of scientific authorities. When we say that Sanatogen will give you better health, better strength, that it will endow you with added power to endure and to resist, we merely reiterate what thousands of doctors have virtually said, either in their letters to us or in original articles which have since become a definite part of medical literature. Only to illustrate: A New York physician, head of a clinic, writes, after detailing his experience, that he considers Sanatogen almost as a specific in anemia, that is to say, he considers Sanatogen almost unfailing in anemia. When a physician of standing makes such an utterance, based upon actual observation, and when his utterance is corroborated by hundreds of other physicians, are we not justified in saying that Sanatogen will help anemic people? Professor von Noorden, head of the most famous medical clinic in the world, the first medical clinic of the University of Vienna, writes that he considers Sanatogen an excellent albuminous preparation, and that he finds it especially valuable in anemic conditions. Is such an utterance from one of the greatest living authorities to be ignored?

Professor C. A. Ewald of Berlin, also an acknowledged authority, states openly that he has watched the effects of Sanatogen in a large number of cases and that he has observed excellent results from its use in *neurasthenia*. Another physician, director of a large sanitarium in Maryland, writes that from his experience he is able to say that Sanatogen has *positive reconstructive force* in neurasthenia. In view of such definite statements, which, moreover, are corroborated in thousands of instances by other physicians, can we be accused of exaggeration when we say that Sanatogen will help nervous people, that it will infuse new strength into the nervous system impoverished by overwork, worry or illness?

As a matter of fact, if we were to publish all the results reported to us by physicians, our claims for Sanatogen would be ten times stronger than they actually are. Viewed in the light of what *we could* claim, our statements are truly conservative, as indeed they should be. We do not claim Sanatogen to be a cure for consumption, Bright's disease, etc. We claim it to be simply and truly a natural, healthful food-tonic, designed to increase the efficiency of the human system, to aid digestion and assimilation, to act as a tonic upon the nervous system; in short, to strengthen the fundamental sources which make for health and strength and long life. That Sanatogen supplies a real need its ever increasing success abundantly testifies. The remarkable benefits it has conferred and is daily conferring upon people in every walk of life form an enduring monument to its intrinsic value.

If you have carefully read these vitally important facts about Sanatogen you will realize that Sanatogen is perfectly able to stand on its own record and needs no defence, but it is necessary to dispel misconceptions, misstatements, spread through ignorance or otherwise. We cordially invite everyone interested to write to us for an interestingly written booklet fully describing the nature of Sanatogen and what it is able to do for those who are run down and nervous. The booklet is written by a physician and well worth reading. It is sent free and postage prepaid to anyone who will ask for it. Sanatogen itself can now be obtained at any good drug store. Address The Bauer Chemical Co., 34B Irving Place, New York City.

Paving a Pathway to Prosperity

By FRANKLIN O. KING

"Every Man is the Architect of His Own Fortune," was a Copy Book Precent When I Went to School "in '61." Since Then My Experience is That Every Man is Not Only the Architect, but Usually the Mason, Carpenter, Hod-Carrier, Plasterer, and Almost the **Finisher** of His Own Destinies, so Far as This World is Concerned. About the Next I am Not so Sure.

Why are You What You are Today? Answer—Because You are What You Deliberately Choose To Be. Somewhere, Sometime, in Your Career, You have Stood Halting Between Two Courses. To Your Eternal Shame You Took **The Easiest Way**—"The Primrose Path of Dalliance," Perchance, and Here You are Today. **You Might Have Been a Leader Among Men,** but You are Merely Carrying a Spear in the Rear Ranks Because You **Didn't Have the Moral Stamina** to Say "Yes" or "No" at the Right Time.



Two Texas Gulf Coast Products.

I Remember a Little Couplet I Read as a Youngster, Which Ran Something Like This—"Our Little Lives are Kept in Equipoise by Opposite Attractions and Desires; the Struggle of the Instinct That Enjoys, and the More Noble Instinct That Aspires." The Trouble with Most of Us is We Let the Instinct That Enjoys Overcome the Instinct That Aspires. For a Few Foolish, Fleeting Pleasures We Neglect the Greatest Opportunities Life Has to Offer, and the Sunset of Our Days Promises to Be One Long, Repeated Refrain of Regrets.

They Say There is No Royal Road to Riches. Gray, in His Eulogy, Said: "The Paths of Glory Lead But to the Grave," but for That Matter, so Do All Other Paths. While We are **Rehearsing** for the Funeral, However, Let Us Live by the Way, but Let Us Try to Leave a **Good Living** for the Loved Ones Left Behind. I Want to Point Out to You Today the Pathway to Prosperity, and You, and You Alone, can Pave the Way. Today is Short; Yesterday is Gone; Tomorrow May Never Come; the Path to Prosperity Lies Before You—**Why Not Start NOW?**

Statistics Bring Out the Deplorable Fact That Not One Man in Ten Saves $1,000 in His Lifetime. Of Course, the Mere Possession of $100 or $1,000 Never Made Any Man Rich, but the Judicious Use of These Amounts Has Put Many a Man on the **Path to Prosperity** and Carried Him Through to His Goal. Once Again I Repeat It, **Saving** is the Antidote for **Slaving.**

The Systematic Saver, However, Accumulates Slowly, unless his Savings are Put to Work where They can Earn Something Worth While. Fifteen Hundred Dollars, put into the Savings Bank will, in One Year, at 3 per cent, earn You less than Fifty Dollars. Half of Fifteen Hundred Dollars, invested in One of our Ten-Acre Danbury Colony Farms, in convenient Monthly Payments (Protected by Sickness and Insurance Clauses) will Earn Freedom from Care and that Comfort which comes from the Ability to Sit under One's "Own Vine and Fig Tree," with a certain Income Assured.

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Haas Brothers, two German Truck Growers near our Colony, last Year Made $9,000 on Thirty Acres of Strawberries. This Year they Will Have Eighty Acres of Strawberries, which is the *Proof of the Pudding.*

David Yancey, within about Fives Miles of our Colony, this Year, produced $4,500 from Ten Acres of Sweet Potatoes. If This doesn't spell *Prosperity,* I don't Know the Meaning of the Word.

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—"The Circulation; Heart; Lungs," by Susanna Cocroft. A very interesting chapter upon the action of the heart opens this volume of the "Know Thyself" series. The reader is told how to avoid the thoughts and actions which affect adversely the action of the heart; the importance of breathing in its effect upon the circulation is explained; instruction given for throwing off a cold, etc., etc. 102 pages, silk cloth binding. No price given. Address Physical Culture Extension Society, 624 So. Michigan avenue, Chicago.

—"The Forester's Manual No. 2, or The Forest Trees of Eastern North America," by Ernest Thompson Seton. A book for the use of Boy Scouts. The author gives a brief and simple description of each tree, giving the things that appealed to him as a boy. The book contains illustrations, made from drawings by the author, showing the leaf and fruit of each tree. The book will make a useful and entertaining companion for adults as well as children on out-of-door trips. It will be a great help in creating an interest in nature in both boys and girls. 141 pages, cloth bound. Price not given. Published by Doubleday, Page & Co., Garden City, N. Y.

—"Roses From My Garden," by Gertrude Capen Whitney. A book of real poetry—poems about life and nature and children and sunsets and seasons. Mrs. Whitney, whether consciously or unconsciously I know not, is in harmony with the new and cheering philosophies of life. Here is a single four-line poem from her book, which will give you a good idea of her work. It is called "Reality":

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Your love is there for just the taking;
Your sorrow dies at your forsaking.
Arise to life! 'Tis time for waking.

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—In a recent interview between Mr. Gustave Frohman and the novelist, Mrs. Florence Morse Kingsley, Mr. Frohman discussed with the author the dramatic value of the "Philura" books. Mrs. Kingsley's latest novel, "Miss Philura's Wedding Gown," published last au-

(*Continued on Page 64.*)



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(*Continued from Page 62.*)

tumn by Dodd, Mead & Co., appeared to contain the material for an excellent comedy, so Mr. Frohman declared. The scenario of a four-act comedy called "Miss Philura," was the immediate result of the discussion. And it is now settled that Mrs. Kingsley will write the play immediately. Mr. Frohman has selected Miss Helen Lowell to create the title role.

—If you are interested in land development in Oregon it will be well for you to remember that the State of Oregon publishes an official pamphlet called "The Oregon Almanac" for the especial purpose of furnishing accurate and reliable information to home keepers, settlers and investors. The almanac contains 144 pages of interesting information about every part of Oregon and its industries, and the magazine itself is an Oregon product, printed on paper made in Oregon, from trees grown in Oregon. You can get a copy of it by addressing C. C. Chapman, State Immigration Agent, Commercial Club Bldg., Portland, Ore.

—"The Black Trail," by Edith Macomber Hall. A volume of peculiar short stories—mystery stories. Mrs. Hall is a professional graphologist, and each story has a plot based upon a bit of handwriting. This little volume is good for several hours' pleasant entertainment. You will also pick up quite a little information as to character reading from handwriting. 173 pages, cloth. Greaves Publishing Co., New York.

—"Nobody Loves Me," a story for children, by Mrs. O. F. Walton. This pretty little tale has for its leading characters an old woman named "Grum," a kitten and a little waif named Lily. The purpose of the book is to show the redeeming power of love. It is to be regretted that in a book of this kind, designed for children, tragedy should be given so prominent a part. 125 pages, cloth. Price, postpaid, 50c. Rhodum Griggs Book Co., Union Grove, Ala.

—"The Night Riders of Cave Knob," by Quincy Scott. A stirring southern story of adventure. A cave full of night riders are captured by one brave young man. Incidentally this young man is a shorthand writer and reports in full the conversation at a secret meeting of the night riders. This evidence results in their conviction before the court. Of course there is the usual romance mixed with the adventure. 294 pages, cloth. Price, $1.35, postpaid. A. C. McClurg & Co., Chicago.

—"The Fundamentals of Certainty," by Miriam Kingsley B. Challoner. A new book of health. Gives many good exercises in breathing, thinking and physical culture. Tells you what to eat, how to eat, how to drink, what to drink, how to sleep, how to exercise and how to dress for health. 316 large pages, indexed. Cloth binding. Price, postpaid, $3.00. Miriam Kingsley B. Challoner, Box 608, Chicago, Ill.

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Find out how Oviatt (Iowa minister) ordered over 800 outfits in 11 days; Cook (solicitor), $4,000 to date; Rogers (surveyor), $2,800. He writes: "Selling baths has got me one piece of property; expect to get another." Learn how O. P. Schleicher, Ohio (minister), received $195 TWELVE HOURS AFTER APPOINTMENT. Hundreds share a similar prosperity—banking money—buying homes, automobiles. Hoard (doctor), $2,200. SAME APPOINTMENT SHOULD MEAN SAME MONEY TO YOU. Rise to big earnings, wage freedom, ownership and private monopoly. KNOWING THE REASON DISPELS ALL DOUBT.

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You might just as well make as much. Perrine, Cal., **took in $380 in one day.** Every nickel brought almost four cents profit. Start in this safe, profitable and fascinatin business. Best season just at hand. You can make lots of money this winter and next summer. Get a good location where lots of people pass and the money should come in bunches. **Crispettes are fine**—different in shape, taste and quality. Everybody—young and old—craves them. Sell for 5c a package—popular price—easy to get money.



This is a recent picture of the man who made $1500 in one month with a Long Crispette machine, in a store window.

Every Nickel You Take In Nets You Almost Four Cents Profit

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Exactly What
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You can be sound in body and mind; efficient; well poised and



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I have helped 60,000 of the most refined, intellectual women of America to regain health and good figures and have taught them how to **keep** well. Why not you? You are busy, but you can devote a few minutes a day, in the privacy of your room, to following scientific, hygienic principles of health, prescribed to suit your particular needs. I have

Reduced the Weight

of 30,000 women and have

Increased the Weight

of as many more.

My work has grown in favor because results are quick, natural and permanent, and because they are scientific and appeal to *common sense.*

No Drugs — No Medicines

You can—

Be Well so that everyone with whom you come in contact is permeated with your strong spirit, your wholesome personality—feels better in body and mind for your very presence.

Be Attractive—well groomed. You can—

Improve Your Figure—in other words be at *your best.*

I want to help you to realize that your health lies almost entirely in your own hands, and that you can reach your ideal in figure and poise.

Judge what **I can do** for you by what **I have done** for others. I have relieved such Chronic Ailments as

Indigestion	**Torpid Liver**
Constipation	**Catarrh**
Anaemia	**Headaches**
Sleeplessness	**Weaknesses**
Nervousness	**Rheumatism**

The best physicians are my friends—their wives and daughters are **my pupils**—the medical magazines advertise my work.

I have published a **free** booklet showing how to stand and walk correctly and giving other information of vital interest to women. Write for it and I will also tell you about my work. If you are perfectly well and your figure is just what you wish, you may be able to help a dear friend—at least you will help me by your interest in this great movement for greater culture, refinement and beauty in woman.

Sit down and write me NOW. Don't wait—you may forget it. I have had a wonderful experience and I should like to tell you about it.

Susanna Cocroft

Dept. 63 624 S. Michigan Ave., Chicago

Miss Cocroft is a college bred woman. She is the recognized authority upon the scientific care of the health and figure of woman.

(Continued from Page 58.)

helping us, as evidenced by the fact that in those states where they put forth their greatest efforts during the recent campaign the gain in the Socialist vote was the largest.

However, I expect to live to see Roosevelt, Ben Lindsey and Robert La Follette active members of the Socialist party. But in this case the last named will probably be the first to "come over and help us." Even Bryan may yet come with us, if his human interest does not wither under the pomp and profit of a cabinet position.

Yes, the world's politics of the immediate future is Socialism against the field.—Ed. B. WARREN, Garnet, Mont.

Advice From One 82 Years Young:

I desire to say a few words concerning an article or two I observed in the most sensible, advanced and up-to-date magazine I subscribe for. You advise "taking a cold bath in the morning before dressing." Don't do it, it is not natural to the system and the relief it seems to afford is the combined effort of the system, Nature, to combat the evil it does. It does not even open a pore in the body. Change your tactics and use your long-handled bath brush which will open all the pores by scaling off the tenacious matter that the cold water does not move. TRY IT.

If you wish to discard your spectacles, before you arise in the morning moisten the ends of your middle fingers and pull the skin above your eyes carefully towards your nose. In a short time you will observe a renewal of your sight. Don't think that a few applications will do it, for it is worth the time you will spend looking up your glasses. There are many other things I could suggest but lack the time; may do so later on. If I live, and I shall, until the first of February next, I shall be 82 years of age, with no wrinkles on my face, can read very fine type printing, am straight as an arrow, and as lively as a kitten. Have conquered so-called incurable diseases, among which were Paralysis Agitants, Sciatica, and about all the other "SURE DEATH" diseases. If this is possible, what is the use of dying, and I don't expect to. Don't for the world mention my name regarding what I have written, for if you do I shall be hounded to death.—A DENVER FRIEND.

In my greatest need of encouragement and sympathy I had no one to turn to, but at last I found a great peace and comfort in the little NAUTILUS magazine. Strange to say, I find myself becoming more and more a New Thoughter. One forgets the struggles of life in trying to attain happiness such as that which so becomes Elizabeth Towne. Just the mere fact that her ladyship always smiles is proof of what she preaches. My sincere wish is that more fellow travelers will appreciate the width and depth of the beautiful thoughts given to us by the NAUTILUS workers. From one who strives to practice it and also tells others of the good derived from its pages.—A FRIEND, Millbourne, Pa.

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THEN LISTEN! You can have it if you will send a postal card to us at once. We will put you in your own, quick-paying business where you will make $5 to $20 a day. You can do it just the same as our other men. Here are some late reports; Cable of Wyo., writes: **"Made $27.00 in 2 hours."** Bryant of Colo., **made $16.00 in 6 hours.** Evans of Miss., says: **"Made $15.75 last Tuesday."** Perry, of Ky., **"Made $50.00 in 2 days."** Hundreds of actual, bona fide letters like these on file.

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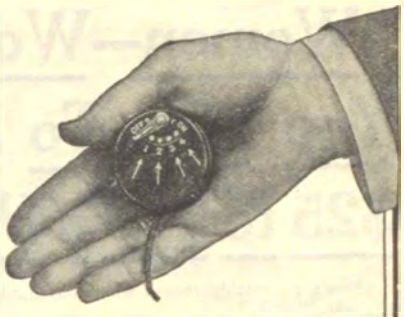
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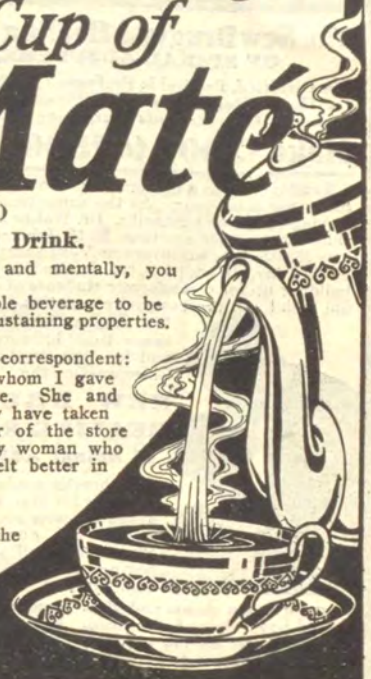
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MIND THE MASTER: FOOD THE SERVANT

By Walter De Voe

I want to correct the impression that has gone abroad that I have turned to the use of drugs in healing the sick. I am strongly opposed to taking anything into the body that does not provide elements natural to the body, elements which can easily be assimilated for growth and repair. Drugs are not natural elements, and the body objects to them.

I advocate the use of **NUTRIENT SALTS** because they contain the food elements which nature considers essential for growth and repair of structure. These elements are not drugs. They are the bricks that nature uses in building the temple of life.

Many are suffering from nerve starvation due to a white flour diet or to a lack of the necessary vital force which would enable them to absorb the cell salts from whole grains and vegetables. They try to feed their starved nerves by thinking thoughts of life and strength. They might as well try to feed a hungry school boy on kind words. They then think that mental healing is a failure because it does not heal the nerves and make them vitally and mentally efficient. Those nerves are crying for a square meal of the right elements. Feed them well for six months and they will do their work well.

MIND IS THE ORGANIZING POWER. FEED IT WISELY AND IT WILL PRODUCE A PERFECT PHYSICAL FORM.

In healing the sick two conditions must be made: (1) The positive polarity of the body must be restored so that every cell will be a positive center of attraction for building elements and will absorb them from foods, etc. (2) The Natural food elements must be provided in assimilable form.

I have learned how to use mental and physical means to (1) arouse the Organizing Power so that the entire body will become positive and attractive to vital elements in food, air, sunshine and earth radiance; and (2) to provide refined food elements in the form of **NUTRIENT SALTS.**

While **NUTRIENT SALTS** are not a cure-all, they are vitally essential not only in healing, but in realizing mental and physical efficiency.

I use **NUTRIENT SALTS** personally because healing and advising the sick consumes an immense amount of gray matter. Instead of using nerve energy to digest several pounds of grains and vegetables every day for the small quantity of phosphates they contain, I provide myself with the phosphates in the form of **NUTRIENT SALTS.**

Thus I am able to keep myself tuned up to a high degree of mental efficiency, day and night, and enjoy life physically and spiritually as all should enjoy it.

NUTRIENT SALTS are $1.00 a month, or $5.00 for a supply for six months. Send main symptoms when ordering.

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Nautilus News

(*Continued from Page 1.*)

tism." Charles Brodie Patterson's article on "Sin and the Sinner," which was crowded out of this number much to our regret, will appear in May issue.

"The Blessing of Divorce," by Winifred Harper Cooley, is an earnest study of this subject in the light of New Thought, for May *Nautilus*.



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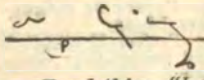
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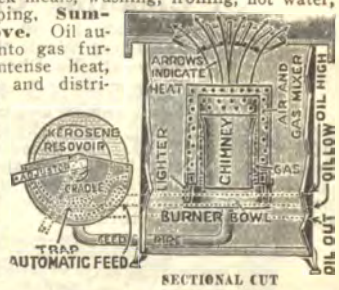
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G. H. BRINKLER,
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Professor Slonaker of Stanford University has proved by careful experiment that meat-eating rats live twice as long as vegetarian rats, do seven times as much work, grow twice as big and retain youth longer, *and he believes the same is true of humans.* He put rats in rotary cages with speedometers attached and found that in 25 months the meat-eating rats ran more than 5,000 miles while the "vegetarians" ran less than 500. These facts corroborate the results I am daily securing for my consultants.



Carnivora are active, alert and long-lived.



Herbivora are sluggish, stupid and short-lived.

How to Judge a Man by the Food He Eats

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Foods Must be Rightly Proportioned, Too

Even correct foods may produce bad results unless they are properly combined and proportioned. An excess of sweet elements clogs the liver, a deficiency causes unrest. In correct combinations they digest easily so that there is no desire to overfeed.

Underfeeding vital foods will cause loss of brain power and memory, lack of ability to concentrate, nerve-hunger or neurasthenia. I can tell you *exactly* what to eat to revitalize your nerve system, recreate body energy and restore brain activities. Whether you are well or sick, I can help you to greater activities, greater usefulness, a more active and more enjoyable life. My booklet has taught many how to help themselves by applying the principles of the Brainy Diet System.

Health is a DUTY

To be in good health is a duty you owe to yourself, your employer, your associates. I have proved absolutely that organic diseases are the result of wrong eating—*and can be corrected by a proper or a Brainy Diet.* One dropsical consultant lost 18 pounds of overweight the first week and returned to business.

A thin man, out of work nearly a year, was restored in three weeks to hard work as a carpenter at full pay. A change to energizing, digestible foods effected this literal transformation. A chronic sufferer weighing 415 pounds reduced over 150 pounds (in public life under many witnesses), gained strength and firmer flesh and lost rheumatism. Catarrh sufferers are relieved by eliminating mucus-making foods from the diet.

Send Only 10 Cents for the Valuable, Instructive Booklet
The New Brainy Diet System

Chapters on Diet vs. Drugs, Effects of Foods, Foods for Singers

These striking booklets show precisely how I have succeeded in producing in myself the symptoms of nearly all the more common complaints—Rheumatism, Catarrh, Constipation, Kidney Troubles, Skin and Blood Disorders and the like—simply by eating wrong foods. They tell also how by changing to a brainy diet of ordinary foods I restored normal health and activities in a few days or weeks. I employ only daily foods such as you can obtain in any market. I have no foods or preparations of any kind to sell. I shall be glad to send you this booklet on receipt of 10 cents.

Also send addresses of your sick friends or others who may be interested to

G. H. BRINKLER, Food Expert, Dept. 51D, Washington, D. C.